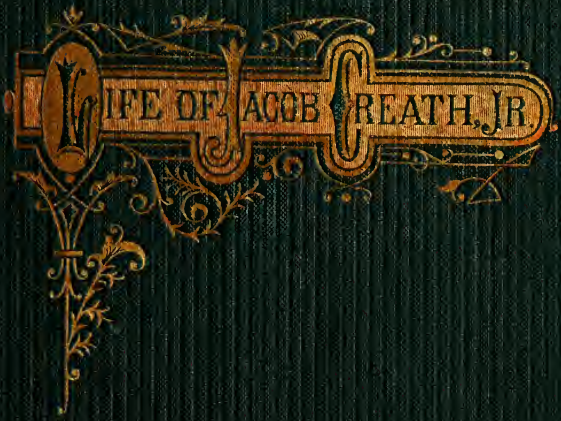
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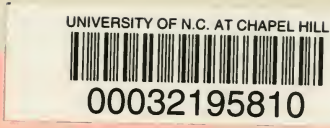

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Yours truly
J. Heriath

MEMOIR

OF

JACOB CREATH, JR.

TO WHICH IS APPENDED THE

BIOGRAPHY OF

ELDER JACOB CREATH, SR.

BY

P. DONAN.

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INTRODUCTION.

SECTION I.

AT the epoch of Messiah's advent, the Romans, governed despotically by one man, ruled a large portion of our world. Protected by their "eagle," the heralds of salvation safely visited nations which would otherwise have been inaccessible to Christian influence. The cultivation, too, which, as in the case of a great modern nation, to some extent, ever followed in the wake of their arms, usually wielded in an unrighteous cause, was, upon the whole, favorable to the progress of "Truth," which, the more thoroughly it is scrutinized and understood, the more highly will it ever be appreciated.

The very unity impressed, by despotism, upon the various nations comprehended within the

circle of Roman domination, facilitated the transmission of intelligence from one to the other. The diffusion of the Greek language throughout the eastern division of the empire, in consequence of Alexander's conquests, coincided most happily with the production of the New Testament in that most accurate, expressive, and beautiful language.

The prevalence of unusual peace among the civilized portion of human society, favored that calm investigation requisite to a full comprehension of the sublime science of redemption. Even the dispersion of "The Chosen People," who carried with them, every-where among the nations, their sacred books and peculiar customs, prepared the way, like the early dawn, for the rising of "The Sun of Righteousness."

The idea of one supreme arbiter of human destiny, communicated to Adam in Eden, and transmitted, through Seth, Enoch, Methuselah, and Noah, to the post-diluvians, was bedimmed, but not wholly obliterated. Yet hosts of other deities, such as the benefactors or destroyers of our race; the sun, the moon, and the stars; virtues, vices, plants; quadrupeds, reptiles, and rivers, were be-

lieved to exert an important influence over the affairs of men. Their character was usually the *beau ideal* of what their devotees most admired; and their worship consisted of mere outward manifestations of esteem, which were wholly confined to certain times and places.

Their "Moral Philosophy" contributed but little to their purity. It was often skeptical or atheistical. That which was otherwise, was not sustained by sufficient authority to secure the self-denial which it enjoined. Hence the nations which were enlightened by it outstripped, in the career of vice, the very barbarians who hung, like storm-clouds, upon their frontiers.

"The Chosen People," on the score of morality, were but little in advance of the Pagans. Without being formal idolaters, they practiced all the vices which flow from idolatry. Herod, their king, successfully imitated the luxury, splendor, and licentiousness of his Roman patrons. Their high-priests secured their elevated positions by bribery or violence. The Pharisees, their most influential religious sect, preferred human tradition to God's word; paid "tithes of mint, anise, and cummin, while they neglected the weightier matters of the

law, judgment, mercy, and faith;" "sounded a trumpet before them when they gave their alms;" loved "greetings in the market-places, and to be called of men Rabbi, Rabbi!" and, under the mask of extraordinary devotion, embraced every opportunity to devour the fortunes of the widow and the fatherless.

The Sadducees professed to receive the five books of Moses, but virtually rejected them, by denying their typical meaning. The religion of the Essenes was a compound of Paganism, Judaism, and fanaticism. The Samaritans, with the exception of the renegade Jews mingled with them, were mostly descended from the heathen, whom the king of Assyria brought from "The East" to occupy the possessions of the Israelites whom he had carried into captivity, in the days of their king Hoshea. And their religious character might still, to some extent, be described by the remark of a sacred historian respecting them, some time after their migration to Palestine, viz.: "They worshiped Jehovah, and served their own gods."

SECTION II.

WHILE human society was in this deplorable condition, "The Desire of" all nations appeared. An angel announced his birth to some pious "shepherds," who watched "their flocks by night on the" "Plains of Bethlehem." An extraordinary meteor guided eastern sages to the stable or inn where he was cradled; and, with joyful hearts, they poured forth their opportune donations of "gold, and frankincense, and myrrh," "at his feet." When Herod sought his life, God saved him by a dream imparted to Joseph, his guardian, and the husband of his pious mother.

At the age of twelve years, he attracted attention by his conversation with some doctors of the law, in the temple. From that time, until his public manifestation to Israel, his history is shrouded in darkness. We merely learn that he was subject to his mother and guardian. And a remark, subsequently made, with regard to him, renders it certain that he earned his subsistence by useful, and therefore honorable, labor.

About the thirtieth year of his age, John the

Baptist became conspicuous. Isaiah had spoken of him, seven hundred years before, as "the voice of one crying in the wilderness, Prepare ye the way of Jehovah; make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight; and the rough places plain; and the glory of Jehovah shall be revealed, and all flesh shall see it together: for the mouth of Jehovah hath spoken it." Three hundred and ninety-seven years previously, Malachi had designated him as the "Messenger" who should go before the "face" of "Jehovah," to "prepare" his way; affording also a just idea of his character, by appropriating to him the name of Elijah the prophet, to whom, in all respects, he bore a strong resemblance. An angel had foretold his birth to Zacharias, his father, as he ministered in the temple.

Among the multitudes who presented themselves to receive baptism at his hands, upon the profession of their repentance, was one who needed no repentance. "I have need to be baptized of Thee," said "the Immerser" to him, "and comest thou to me?" "Suffer it to be so now," the Mes-

siah replies, "for thus it becometh us to fulfill all righteousness." His request having been complied with, the visible descent of the Holy Spirit upon him, and a voice from heaven, called the attention of mankind to him as "the Son" of God, the "seed" of Abraham, in whom "all nations should be blessed;" the "lion" of the tribe of Judah, the "seed" of the woman who should "bruise" the serpent's "head."

A faithful record of his subsequent life, so far as Infinite Wisdom has deemed it necessary that we should be acquainted with it, is found in the writings of Matthew, Mark, Luke, and John. It is a perfect model of moral excellence. His discourses were such as had never flowed from human lips, unless under the influence of an inspiration which proceeded from him. And to ascribe the works which he performed, in attestation of his Messiahship, to any cause but that which evolved this splendid universe out of dark nihility, would be to confound all distinction between the developments of omnipotence and finite power. No facts of history, ancient or modern, are sustained by a larger amount of evidence than these. His enemies attributed them to diabolic

influence, or magic, but never denied their occurrence. Even Judas, who sold him for the price of a slave, alleged nothing to the disparagement of his moral character, or of those sublime manifestations of almighty energy, which constituted the unmistakable signature of Jehovah, to the truth of all he claimed to be.

SECTION III.

HAVING fully complied with the preceptive requisitions of God's law, as the second Adam, in whom our race enjoy the inestimable advantage of a second probation for immortal felicity, he fully satisfied its penal claims upon his followers by enduring, "in his own body on the tree," as their substitute, such an amount of shame and suffering as holiness, justice, and wisdom, illimitable and immutable, deemed a full equivalent for their eternal punishment: at the same time blotting out the handwriting of God, as regards original sin, in behalf of every human being who has now, ever has had, or ever will have, a place on this footstool of the Almighty. His righteousness, deriving in-

finitude from his divinity, is sufficient for all. It is cordially offered to all; and if any are lost from the lack of it, the fault is their own.

In the morning of the third day, after this great antitypal sacrifice had been offered up, he burst asunder the fetters of death, and exhibited himself again alive to his mourning friends. And, after continuing among them for forty days, eating, drinking, and conversing, he ascended, in their presence, from the Mount of Olives, to occupy creation's throne.

Ten days afterward, when, with hearts harmonious, his disciples were assembled in one place, "there came a sound from heaven, as of a rushing, mighty wind; and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit; and began to speak with other tongues, as the Spirit gave them utterance."

The sacred historian, to whom, under God, we are indebted for a knowledge of these wonderful events, informs us that there were then dwelling at Jerusalem devout Jews and proselytes, from Parthia, Media, Elam, Mesopotamia, Judea, Cap-

padocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, Libya, Rome, Crete, and Arabia. When the phenomenon became known, and a multitude rushed to the place where it occurred, they were overwhelmed with amazement at being correctly addressed, in all their own respective languages, by illiterate Galileans.

Peter assured them that what they saw and heard was not the result of intoxication with wine, as some of them supposed, but of the outpouring of God's Spirit, according to the prediction of their own prophet Joel, by that Jesus of Nazareth whom they had crucified, but whom God had raised from the dead, and exalted to supreme power and glory.

Convinced by his words, and all the surroundings, that this statement was true, and at once realizing the enormity of their folly and wickedness in murdering him, they simultaneously, with intense compunction and solicitude, exclaimed, "Men! brethren! what must we do?"

Peter, to whom the "keys of the kingdom of heaven" had been committed by its Sovereign, promptly responded: "Repent, and be baptized every one of you, into the name of Jesus Christ, for the remission of your sins; and you shall re-

ceive the gift of the Holy Spirit." Three thousand of them gladly embraced the offer, and were saved.

Out of his first disciples our Saviour selected twelve, whom he styled Apostles. Paul was afterward added to their number. Matthias had, in the meantime, been chosen by lot to occupy the forfeited place of the traitor. They seem to have sustained a sort of twofold official relationship to the church. As the first of that series of pastors, by whom it would through all subsequent ages be fed and governed, they were elders. Peter and John so denominate themselves. As apostles, their position was extraordinary. Their call to it was immediate. They saw Christ after his resurrection. Their words constitute a part of "the Bible." What they "bind on earth" is "bound in heaven;" what they "loose on earth" is "loosed in heaven." They could, at once, speak the language of any nation which they desired to address on the theme of redemption, though they had never heard a word of it before. They could eject demons and heal disease by a word, or touch, or handkerchief borne from their persons. Even their shadow, sometimes, was attended with omnipotent

power to save. They raised the very dead to life, and were invested with the ability to confer such miraculous endowments upon others. When those who profess to be their successors afford equal evidence of their apostleship, we pledge ourselves cheerfully to recognize their claims.

The "Elders" were the "Bishops," or "Pastors," of the church. By a bench of these, denominated the "Presbytery," were the spiritual affairs of every Christian congregation supervised.

The "Prophets" foretold the future, and spoke for the edification of their brethren, and the conversion of unbelievers, in a style far beyond the range of their native ability.

The "Teachers" were a class of public instructors, on whom, it is probable, the Head of the church had conferred a more than ordinary insight into divine subjects, accompanied with the faculty of communicating a knowledge of them acceptably to others.

The "Evangelists" preached the gospel, ordained elders, and "set in order the things that" were "wanting" in the congregations.

The "Deacons" were, at first, appointed to relieve the apostles from the drudgery connected

with the Lord's Supper and the public tables, subsequently called "Agapæ." Females, when necessary, filled this office, usefully to others, honorably to themselves.

Though each congregation was governed by the Presbyterial Senate, of which we have spoken, yet that council was of their own selection; and the fact that individuals were excommunicated and restored by the whole brotherhood, showed that, under God, they held the supreme power in their own hands.

Faith in the Messiah, repentance, reformation, the confession of Jesus with the mouth, and immersion into the name of the Father, and of the Son, and of the Holy Spirit, constituted the terms on which, by divine authority, they offered salvation to a lost world. They celebrated the Lord's Supper "on the first day of" every "week." They saluted each other by the endearing appellation of brother, or sister. On the ninth year after the organization of God's kingdom, Paul and Barnabas, by inspiration, named them "Christians." And as all the beautiful colors of the bow of heaven are but the manifested elements of pure light, so the attractive virtues which adorned their character constituted a complete development of love.

SECTION IV.

FROM this beautiful model the Christian Church soon began to diverge. The first important changes took place in its government. To these we propose to devote special attention. Other deviations kept even pace with them.

The presence of the apostles, whose authority in the church was paramount to that of all her other teachers and rulers, generated, during their life-time, a disposition to look up to some superior, which continued after their death. With the view of filling the place which they had occupied, the congregations endeavored to procure the relatives of our Lord, according to the flesh, for their bishops; failing to effect this, the presbyteries began to elect one of themselves to be their permanent president. To him the title of bishop, or pastor, soon began to be exclusively appropriated.

A powerful impulse in the same direction was given to the church by the introduction of Jewish ideas. The bishops proclaimed themselves the successors of the high priests, and conferred upon their co-presbyters and the deacons the honor of

succeeding the ordinary priests and Levites. They professed to be called of Deity immediately to their work, and to be a peculiar medium of communication between Him and men. It began to be considered improper for persons so sacred to devote much attention to the duties connected with any secular vocation. The Mosaic tithe-law was gradually brought to bear upon the people, with reference to their support; and acting upon the principle that their priesthood was literal, the Lord's table was styled the "Altar," while the offerings of the people for the supper, the "love-feast," and the poor, received the corresponding designation of "sacrifices."

It could not be thought arrogant, of course, for such favorites of Heaven to consider themselves vastly superior to their brethren, even though they might be decorated with the royal or imperial purple. Nor could it be denied that great splendor of apparel became them, as the successors of those, who, on public occasions, were, by God's authority, magnificently attired.

The rise of "Chorepiscopoi," or rural bishops, was attended with similar results. Christianity selected for the time and place of its advent the

most cultivated age of the ancient world, and the very center of that cultivation. Hence, in its wonderful history, churches planted at such places as Jerusalem, Antioch, Rome, Corinth, Ephesus, Sardis, Pergamos, Laodicea, Thessalonica, and Philippi, first attract our attention. The legitimate inference from this fact is, that it is not afraid of the light. Progress in science and literature favors its advancement; and not until human intelligence shall have still more nearly approximated its earthly culmen, will voices be "heard in heaven, saying, The kingdoms of this world have become the kingdoms of our Lord, and of his Christ: and he shall reign forever and ever."

In its primitive form, it was philanthropic. Its heart, like that of its great author, embraced the world. And yet, like the circling wave of the pool which continues to expand until it "lashes the resounding shore," it first enfolds the nearest objects. Hence their own suburban population received the early attention of the city churches. Their exertions having been crowned with success, congregations so collected often sought and obtained an elder from the mother-church to become their bishop, and the whole, or a part of his sup-

port. This placed him in a position of dependence upon his former bishop, which was deeply felt, though in different ways, by both parties.

SECTION V.

Among the causes which contributed to the downfall of primitive Christianity, no one was more influential than the institution of synods. The first was held between 160 and 170 A. D. They consisted of bishops, elders, and members, who represented the congregations of a Roman province. They met in its principal city, the bishop of which was considered best entitled to the position of moderator. As they always met at the same place, his moderatorship became permanent. At his order they convened and adjourned; through him they corresponded with other portions of the church; and by him was their general business, in the intervals between their regular meetings, transacted.

When it was deemed expedient that the churches of a præfecture should meet by representation, in council, its metropolis was also the stated place of

meeting; and its bishop, under the influence of the views with reference to precedence which even then began to prevail among "the Clergy," again became their perpetual president, and sustained the same relationship to the provincial metropolitan bishops which they bore to the other bishops of their respective provinces, or which these sustained to the other members of the presbyteries by which the different congregations were governed.

Those best acquainted with such institutions and human nature, will most fully appreciate the influence which these permanent moderators could, would, and, I am sorry to add, did exert, for their own elevation, and the correspondent depression of their brethren.

The accession of Constantine "the Great" to the imperial throne, and the favors most lavishly bestowed by him and his Christian successors upon "the Clergy," completed the ruin of apostolic Christianity. The pride and ambition of the latter knew no bounds. Instead of remaining "the servants," they became the "lords of God's heritage," the patriarchs and bishops possessing the power, and surrounding themselves with the splendor of princes.

All the advantages, by which power became centralized in the persons of other bishops, were enjoyed, to the highest degree, by the bishop of Rome. His church was the largest and wealthiest on earth. It was located in the metropolis of the civilized world; it was a "Sedes Apostolica," or church founded by an apostle; it was the stronghold of orthodoxy. The large number of chorepiscopoi dependent upon him contributed to his grandeur. Kings and emperors, to secure his influence in the accomplishment of their ambitious purposes, heaped wealth and honors upon him. The northern Barbarians, recognizing him as the chief pontiff of the Christians, transferred to him the veneration which they had formerly entertained toward their "Chief Druid." He construed the words of Christ, recorded in Matthew xvi. 18, 19, to mean that Peter should be head of the "Apostolic College," and claimed to be his successor. Forgeries were employed in bolstering his pretensions to temporal dominion. And availing himself, with consummate tact, of every circumstance that favored his advancement, without regard to truth or honor, he ultimately waved his scepter over a prostrate world, avowing, as God's sole

minister plenipotentiary on earth, the right to dispose of its kingdoms and empires at his pleasure; and to bind and loose, here and hereafter, as regards man's immortal interests.

SECTION VI.

THE character of Popery, thus developed, may be learned from its history, with many important pages of which the world generally are unacquainted. Enough is known, however, to sustain the sentiment, that when Daniel, and Paul, and John, by the light of The Eternal Sun, took the daguerreotype of a peculiary wicked power to be revealed in future ages, and denominated, with reference to its various phases, the "Little Horn," "The Man of Sin," "The Son of Perdition," "The Mystery of Iniquity," "The Two-horned Beast," and "Babylon the Great," *it* sat for the picture.

In the meantime, God, through the writings of such men as Athanasius, Augustine, Basil, Chrysostom, Gregory Nazianzen, Ambrose, Hilary, Jerome, and Lactantius, as by an angel ascending from the east, as it were, seals "in their foreheads"

a hundred and forty-four thousand of the antitypal Israel; thereby preventing the "Woman clothed with the sun" from being "carried away" by "the flood" of Barbarians which the dethroned "Serpent" "cast out of his mouth" after her; or drowned in the deluge of wordliness, will-worship, and error, which state patronage, human policy, and false philosophy let in upon her.

Soon afterward she "fled into the wilderness." There God "nourished" her. And though "clothed in sackcloth," she bore as complete and satisfactory a testimony as that of "two" competent and concurring "witnesses" would be, against the maldoctrines and malpractices of the new race of Pagans, to whom "the court without" God's "temple" was "given" up, and who trod "the Holy City" "under foot."

She still lives. Clad in her celestial armor, treading not only upon *sub-luna*-ry things, but the *moon* itself, regarding the twelve apostles as her jewels, the gates of "Hades" have not prevailed "against her." And the period is not remote, if it has not already arrived, when she will come up "out of the wilderness, leaning upon her beloved," looking "beautiful as Tirzah, comely as Jerusalem,

fair as the moon, clear as the sun, and terrible as an army with banners."

The good men of Armenia, Mesopotamia, Pontus, Cappadocia, Thrace, Italy, Switzerland, Bohemia, France, England, Scotland, and Germany have accomplished wonders toward the overthrow of earth's antichristian powers; but they left their work incomplete. Within the precincts of what is usually regarded as evangelical Christendom, we still hear of names, creeds, councils, rites, officers, and laws, unwarranted by the word of God.

Out of the midst of this chaos, and refulgent with the light of the "nineteenth century," looms up an organization styled the "Christian Church." Its object is to carry out, to the utmost limit of practicability, the Reformation initiated by God's "witnesses" during the "dark ages." This it proposes to accomplish by a method which, though simple, must be regarded as effectual. It is to reduce or elevate the religion of mankind to the heaven-originated model revealed in the New Testament.

That this statement is true, will appear from the following facts: First, They have adopted the primitive name, "Christian." Secondly, In offer-

ing salvation to mankind, they merely repeat the terms on which it was proposed to our race by the men of God who organized his kingdom; they are faith in Jesus Christ, repentance, reformation, confession "with the mouth" of the "Lord Jesus," and baptism, into the name of the Father, and of the Son, and of the Holy Spirit, as the steps by which we ascend into that kingdom, the birth by which we are introduced into God's family; and unreserved submission to all his laws through subsequent life, as the only condition on which we can found a rational hope of ultimately realizing eternal salvation. Thirdly, Their creed is scriptural, being the "Scriptures" themselves. Fourthly, Their baptism corresponds with the "pattern," being performed in pools and rivers, and resembling a birth, or a burial and resurrection. Fifthly, Their government is conformed to that of the "Apostolic Church," so far as *that* was designed to be permanent. The apostolic and prophetic offices are no more. They retain those of evangelist, elder, pastor, or bishop, teacher, and deacon; and while each of their congregations is supervised by the original presbytery, the supreme authority is vested in the whole fraternity.

Sixthly, Their worship agrees with the sacred writings: "On the first day of" every "week," they "come together to break bread." On such occasions they read and preach the word of God, exhort each other, offer prayers and praises and thanksgiving to Jehovah, and contribute to the necessities of the poor.

SECTION VII.

WHY can not all who love our Lord on earth unite on such a basis? "Oh!" says one, "the various denominations which now exist do more good, under the influence of ambition, than they would from love to God and man." Is this sentiment just? Do modern Christians use greater personal exertion, make greater sacrifices, or contribute more money, in proportion to ability, to promote the temporal and eternal welfare of our race than did the members of the primitive church? I need but to propose this question; your own good sense and intelligence will at once suggest the appropriate response.

"If Christians all belonged to one party they

would abuse their power," observes a second objector. Ought we not to decline personal influence from the same consideration? Prevent the centralization of power in the church by the organization of councils above the original presbytery, and the danger vanishes.

"The espionage exercised by one denomination over another renders them more circumspect, as regards their deportment, than they would otherwise be," remarks a third. That is, "we are benefited by the malicious scrutiny of our enemies. We shall, therefore, exercise special care that some of our fellow beings shall always sustain so useful a relationship to us."

"The present state of the religious world," rejoins a fourth, "is preferable to one organization, from the fact that persons of every variety of intellectual and religious character can find, among the different churches, homes congenial with their peculiar views and feelings." The substance of this objection is, that "man's plan for the ecclesiastical accommodation of our race is preferable to God's."

Such unity in God's family is desirable. First, because it would banish from it a vast amount of

envy, jealousy, malignity, and detraction, the results of ungodly ambition. Secondly, because the love flowing from it would soon sweep away the infidel objection to Christianity; viz., "See how these Christians hate each other;" and operate favorably toward the removal of another, viz., "There is such a diversity of opinion among you, that we know not what to believe." Thirdly, because the moral power, now worse than wasted by the friends of Christ in efforts to destroy each other, would be expended in endeavoring to render his kingdom universal. Fourthly, because the money now invested in superfluous houses of worship throughout Christendom, would go far toward the supply of every human family on this "Emerald Isle" of immensity's blue ocean, with a copy of God's book in their own language; while, Fifthly, its host of supernumerary preachers, now an incubus on the resources of the church, would be at once available for the cultivation of those "waste places of the earth, which are full of the habitations of cruelty."

"The scheme is utterly impracticable," responds a fifth. That this objection is equally unfounded with the former, will appear from the following

facts: First, such union did exist among primitive Christians. Secondly, the differences of opinion that then prevailed among those connected with the Oriental, Egyptian, Grecian, Roman, and Jewish schools of philosophy and religion, were almost as numerous and irreconcilable as those which now exist. Thirdly, the "Christian Church" of our day has, thus far, proved a "success," eight or nine hundred thousand persons, of varied rank, talent, and education, having, within a few years, become thus united in one holy, happy fellowship.

Of this movement, which I regard as the brightest gem in that crown of glory by which the brow of the nineteenth century is encircled, allow me the pleasure of introducing to your respectful consideration one of the most distinguished Pioneers.

THE AUTHOR.

MEMOIR

OF

JACOB CREATH, Jr.

MEMOIR OF

JACOB CREATH, Jr.

CHAPTER I.

Elder William Creath, the Father of Jacob Creath, Jr.—Samuel Creath, his Grandfather—Birth of Jacob Creath—His Mother—Her Name, History, and Character.

ELDER WILLIAM CREATH, of Mecklenburg County, Virginia, the father of Jacob Creath, was born on the twenty-third of December, 1768, during the passage of his father and mother from Dublin, Ireland, to Nova Scotia. His father, Samuel Creath, and his mother, were also from Dublin. Her maiden name was Susan Moore.

By education and profession they were Presbyterians. He lived and died a member of that organization. His son William was, of course,

educated in the same faith, and continued in the same body until A. D. 1787, when, upon profession of his faith in Christ, he was immersed by Elder Henry Lester, and joined a Baptist congregation in Granville County, North Carolina, under the pastoral care of Elder Thomas Bass.

After his baptism he lived and studied theology with Elder John Williams, a Calvinistic Baptist preacher, of Charlotte County, Virginia. Even at so late a period of the world's history as this, young preachers were informed that "special preparation for the performance of their public duties was unnecessary, inasmuch as the Holy Spirit, on such occasions, would directly communicate to their minds all the thoughts and words which were requisite." The subject of this brief sketch acted upon such suggestions, but found, after a few experiments, that he could always speak most intelligently, eloquently, and profitably to others on subjects which he had thoroughly matured by previous reflection. In Brother Williams he found a talented, pious man, and a true friend.

During the last twenty years of his life, Elder Creath traveled extensively, preaching in North Carolina, Maryland, and the middle and lower

parts of Virginia. He kept a record of his travels, embracing dates, places, persons, and occurrences. It is to be regretted that this is not accessible, so that full justice might be done to the character of one who stood high among his brethren, and was instrumental in turning "many to righteousness."

He was the contemporary and friend of John Leland, Robert B. Semple, Andrew Broaddus, sen., Elder Courtney, Benjamin Watkins, Ely Clay, John Kerr, Richard Dabbs, Robert T. Daniel, James Shelburne, David Barrow, A. W. Clayton, and Lewis Lunsford. His arguments were powerful, and his appeals to the heart irresistible. A deist of his acquaintance once remarked that "there were but two things that could make him cry—the one was shaving with a dull razor, the other was hearing William Creath preach." A member of Congress observed, that "he was the only man he ever heard who could deliver a three hours' speech without saying something that was not worth hearing."

He was five feet ten inches in height. His complexion was florid. His eyes were dark, and full of fire. His hair was black as a raven. His form

was admirably proportioned. He was strong and active. His temperament was "the sanguine." His attachments, and resentments, too, were, by nature, ardent and lasting. Such men always have devoted friends and bitter enemies. He was not an exception to the rule. He was a thoroughgoing Baptist preacher, of the Calvinistic school. He asked no quarter from the Pedobaptists and Armenians, and he gave none.

Elder Jacob Creath was his second son. He was born on the seventeenth of January, 1799, on Butcher's Creek, Mecklenburg County, Virginia, six miles from Boydtown, the county-seat. When he was quite young his father removed from the upper to the lower end of the county, and settled on Taylor's Creek, six miles from the Brunswick line; one mile and a half east of the public road leading from Richmond and Petersburg, to North and South Carolina; twenty miles north of Saint Tammany Ferry, on the Big Roanoke River; and ten miles from Gee's Bridge, on the Meherrin River. The county was fifty miles long, and thirty broad.

His maternal ancestors were Virginians, of English descent. His mother's name was Lucretia

Brame, the daughter of Thomas Brame, of Mecklenburg County. She was a woman of sound physical constitution, strong common sense, great energy of character, decided, prudent, candid, and modest. She never permitted her children to utter a vulgar word in her presence.

She gave birth to sixteen children. And with but little help from her husband, who spent the most of his time in preaching, with meager pecuniary returns, she nursed, fed, clothed, and educated all of them but three. She could read and write, and was well acquainted with the Bible. On Lord's days she required her children to read it to her, and to commit portions of it, and beautiful hymns, to memory.

When her husband was from home she maintained prayers in her family. She trained her children to obey her. Her house was a home for Baptist preachers, from Maine to Georgia. After her husband's death, she continued a widow to the end of life. During that period she supported and educated her six youngest children; and enjoyed the unutterable delight of beholding five of her nine sons devote themselves to the glorious work of the gospel ministry.

CHAPTER II.

The First School he attended—His Attainments—Second School, and Acquirements—Other Educational Advantages—A full account of his Conversion commenced.

THE subject of these memoirs was long styled Jacob Creath, jr., to distinguish him from his uncle, Jacob Creath, who died "full of years and honors" at Lexington, Ky., during the month of March, 1854. When very young he learned the letters of the alphabet, and to spell and read, at a school taught by Joshua Stanley, three miles from his father's house.

The second school of which he availed himself was one taught by Jones Gee, under whose profound instruction he not only made progress in reading and spelling, but also acquired the indispensable art of writing. At the age of eight or nine years he was required to make additional

valuable attainments in the line of an education by taking his position at the plow-handle and on the wagon, and maintaining it for ten or twelve years.

He read at night by the light of the blazing brush-pile. And if he enjoyed that luxury during the day, it was while his faithful brutes were resting or feeding. In this manner he carefully read and studied the New Testament. In his twenty-second year he commenced the study of English, Latin, and Greek grammar.

At a very early period in life his attention became aroused to his immortal welfare. In those days it was inculcated that people must pass by Mount Sinai, and hear a certain amount of its thunder, before they could possibly catch even a glimpse of Mount Calvary. They were instructed that "they could do nothing; and yet that they would be certainly damned, unless something was done." He underwent what in those days was denominated "a great law-work."

"I strove as hard," he remarks, "to observe the laws of Moses as though I had been a Jew." He desired most sincerely to be a Christian; but knew not how to become one. And from none of

the teachers of that day, however distinguished, could he obtain the desired information. He exerted himself to secure the favor of God, by his good deeds; and sometimes thought he had almost succeeded, when, all at once, some gust of wrong feeling would drive him from his course, and disperse all his hopes of divine friendship.

He tried to drown his sorrows in infidelity, but his conscience would not allow him to become an infidel. The sword of Truth had pierced his soul too deeply for that. He believed the Bible to be the Word of God, and "Jesus to be the Christ, the Son of the living God," as firmly as now; but the preachers told him "*that* was historical faith," "and would by no means answer his purpose; and that his only chance for salvation consisted in being born again." But how to attain that all-important boon, the deponents testified not. Thus was he left in the dark, without either pathway or guide. "Had I been told," says he, "to believe on the Lord Jesus Christ, repent, and be baptized for the remission of my sins, I could have been a Christian at ten years of age, as easily as at seventeen.

"I never saw the day when I did not desire to be good and please God, my Maker. I often withdrew to retired places, and prayed to him that I might see a great light shining around me, like Saul of Tarsus; or hear a voice informing me that my sins were pardoned. Under these circumstances nature sometimes gave way, and I went to sleep on my knees, overwhelmed with the dreadful consideration that I was forever lost.

"In this state of mind I had alarming dreams. One of them was peculiarly impressive. I imagined that 'the day of judgment' had come. The human race were assembled on a vast plain. The Saviour occupied a narrow pass between *them* and heaven, through which only it could be entered. And no one could enjoy that unspeakable privilege but those on whom He conferred a white ball, as a token of his favor. An older sister and myself approached him together. On her he bestowed the pledge of his love; and she passed away from me into the realms of unfading beauty, glory, and bliss. *Me* he repudiated.

"I was devotedly attached to my sister; and when I found that we were permanently separated, and that hell was my immortal portion, I awoke

screaming, in a paroxysm of terror. Although it is more than fifty years since this incident occurred, the original impression still remains. When I found that the scene was merely a dream, I went earnestly to work to secure my salvation, lest the vision should ultimately prove awful reality."

CHAPTER III.

History of his Conversion continued and completed—A Narrative of Thrilling Interest.

IN April, A. D. 1817, the Meherrin Baptist Association met at Ready Creek meeting-house, in Brunswick County, Virginia, about thirty miles from his father's house. His father and other preachers were expected on the occasion. "I concluded," says he, "to attend the meeting, with the faint hope of obtaining some relief from my protracted mental agony.

"At the close of the last discourse, on Lord's day, James Shelburne, the father of Silas Shelburne, invited persons present, 'in distress of mind, to come forward and be prayed for,' observing that 'all who did so at the last Association, a year ago, had obtained a hope, and been baptized, and that some of them were now preaching the gospel,'

instancing his own son, Silas, and James Jeffries. While he was thus addressing us, the thought occurred to me that I could not live another year under the mental anguish which I had so long endured, and that the present moment might be the only opportunity which God would ever afford me of fleeing 'from the wrath to come.'

"Influenced by this consideration, and overwhelmed with solicitude and sorrow, I pressed through the densely-packed audience that I might enjoy the benefit of their prayers. There was great rejoicing among the preachers, both on my own account and my father's. They prayed very fervently for my salvation; and taking it for granted that their prayers would be answered, welcomed me to the enjoyment of God's favor. My perturbation of mind was somewhat assuaged, but permanent relief was not afforded.

"Soon after this my father asked me if he might publish that I would be baptized at the next church meeting, on Wilson's Creek, three miles from his home, on the third Lord's day in May. I remarked that 'I would prefer to wait a little longer as I did not wish to deceive either myself or others.' He answered, 'Arise, and be baptized,

and wash away thy sins, calling upon the name of the Lord.' I authorized him to do as he desired.

"The appointed time having arrived, and candidates for church membership having been invited to present themselves, I, alone, went forward. Few at that time cared for their souls. My father then said to me, 'My son, will you begin and tell what the Lord has done for your soul?' I replied that 'I had not much to tell; but that any question which he would propose, I would endeavor to answer.'

"His first interrogatory was, 'Have you seen yourself to be a sinner?' I responded, 'I have long seen and known that I was a sinner.' 'Do you think,' he continued, 'that you can save yourself?' 'By the deeds of the law,' I replied, 'no flesh shall be justified in the sight of God.' 'On whom,' says he, 'do you depend for salvation?' I answered, 'On Jesus Christ; for there is no other name given under heaven, among men, whereby we must be saved.' 'Do you wish,' he added, 'to be baptized?' 'My coming here,' I observed, 'was the best evidence of that.' 'Do you,' he remarked, 'from this time forward intend to live the life of

a Christian?' My answer was, 'With God's help, I intend to do so until death.'

"My examination having proved satisfactory, they 'received' me. And the next day, being Lord's day, my father immersed me in the presence of a vast multitude of people; including schoolmates, intimate friends, and neighbors. When I emerged from the water, I possessed what had never fallen to my lot before, 'the answer of a good conscience toward God.' I felt tranquil as a summer's eve. My 'peace' was 'as a river.' I 'rejoiced with joy indescribable and full of glory.' I knew of no words that more appropriately expressed my state of mind than those of an uninspired poet. They are as follows:

"'How happy are they, who their Saviour obey,
And have laid up their treasures above!
Tongue can not express the sweet comfort and peace
Of a soul in its earliest love!

'This comfort is mine, since the favor divine
I have found in the blood of the Lamb;
Since the truth I believed, what a joy I 've received!
What a heaven in Jesus' blest name!

''T is a heaven below my Redeemer to know;
And the angels can do nothing more

Than to fall at his feet, and the story repeat,
And the lover of sinners adore!

'Jesus, all the day long, is my joy and my song;
Oh that all to this refuge may fly!
He has loved me, I cried. He has suffered and died
To redeem such a rebel as I.

'On the wings of his love, I am carried above
All my sin, and temptation, and pain.
Oh! why should I grieve, while on him I believe?
Oh! why should I sorrow again?

'Oh the rapturous height of that holy delight,
Which I find in the life-giving blood!
Of my Saviour possessed, I am perfectly bless'd,
Being filled with the fullness of God!

'Now my remnant of days will I spend to his praise,
Who has died me from sin to redeem.
Whether many or few, all my years are his due;
They shall all be devoted to him.

'What a mercy is this! What a heaven of bliss!
How unspeakably happy am I!
Gathered into the fold, with believers enrolled!
With believers to live and to die!'

"I continued to praise God and rejoice. I was 'diligent in business, fervent in spirit, serving the Lord.' Many a happy Lord's day did I spend,

while yet a youth, both before and after my baptism. The hard toil to which I was subjected during the week did not render less sweet the rest of the sacred day."

CHAPTER IV.

Naturally of a Serious Turn—Preferred, when young, association with the aged—Never read a Novel—His first Sermon—An old sister's opinion of it—Devotes himself to the Ministry—License to Preach.

"FROM childhood I was of a serious, contemplative disposition, deriving more pleasure from association with the aged than with the young, and gay, and frivolous. I have never read a novel. I preached my first sermon on the third Lord's day in June, A. D. 1817. My text was taken from Galatians, third chapter and tenth verse. The words are, 'For as many as are of the works of the law are under the curse: for it is written, Cursed is every one who continueth not in all things which are written in the book of the law to do them.'

"The circumstances under which it was delivered were peculiar. Two young Baptist preachers,

named Thomas and James G. Jeffries, had an appointment, on a certain occasion, to preach at my father's church. On account of high water in the Meherrin River, or sickness, they failed to meet their engagement. A large congregation having assembled, it was suggested to me by John Waller, who was not a member of any church, that I should invite James Nolly, a Methodist preacher present, who was very hostile to the Baptists, to occupy the pulpit.

"Having done so, Nolly looked at me very seriously, and said: 'Jacob! can't you preach for us to-day?' 'No, sir,' I replied; 'I can not. What led you to ask me that question?' 'Oh!' said he, 'I think you *will* preach, and you had just as well begin to-day!' After I had refused once more, he remarked: 'Well, you open the meeting by singing and prayer, and I'll preach.'

"He took his text from Mark, first chapter and fifteenth verse: 'Repent ye, and believe the gospel.' Having finished his discourse, he invited me to conclude the service; which I did, by delivering a sermon on the passage beforementioned. An old lady present remarked, that 'I made a good prayer; but she did n't think I would ever

make a preacher.' The old lady's views and mine corresponded precisely on that subject. And I thought if God would forgive my first offense of the kind, I never would repeat it. After laboring on the farm, however, for a year or two, for the benefit of my father and the family, and employing my leisure hours in reading, meditation, and prayer, I determined, under the influence of devotion, benevolence, and conscience, to devote 'my days to' God's 'praise' in that very calling.

"I had no difficulty in procuring a license for that purpose, which was couched in the following words, viz.:

"'To all people to whom these presents may come, — the Baptist Church at Wilson's Creek meeting-house, Mecklenburg County, sends greeting: The bearer, our beloved brother, Jacob Creath, being a man of good moral character, real piety, and sound knowledge of divine things; and having been called to the service of his ministerial gifts, whereof we have had considerable trial, both in private and public, we have judged him worthy; and do, therefore, hereby license and authorize him to preach the gospel, wherever he may have

a call; not doubting but that in due time circumstances will lead on to a more full investment of him in the ministerial office by ordination. In the meantime, we recommend him to favor and respect; praying that the Lord may be with him, and abundantly bless him.

"'Done at our meeting, 15th February, 1818.

"'WM. CREATH, *Pastor;*

"'WM. PENNINGTON, *an Ordained Preacher.*'

"This transaction took place more than fifty years ago. And having obtained help from God, I still continue, to the full extent of my physical, intellectual, and moral ability, to proclaim to a 'lost' world 'the unsearchable riches of Christ.' I have experienced many vicissitudes in life, but I have never lost my standing in the church of my father, where I was 'received,' and baptized, and licensed."

CHAPTER V.

Places himself under the Care of Elder Abner W. Clopton—Studies Latin, Greek, English, and Theology—Is ordained—Becomes a Student at Columbia College, D. C.

"IN January, A. D. 1819, I traveled from Virginia to Society Hill, to see Brother Wm. Dossy, who resided at that place. He had lived with my father when he was a young man, and labored with him for some years as a preacher in Virginia and North Carolina. The object of my visit was to obtain assistance through him from the Charleston Baptist Association in acquiring a suitable education for the work on which I had entered. He instructed me to repair to the University of North Carolina at Chapel Hill, and place myself under the care of Brother Abner W. Clopton, who was a learned, good man, a physician, and a professor in the university.

"With him I studied the Latin, Greek, and

English languages, and theology. I found him an admirably qualified instructor, and a true friend. Through his commendation I was ordained by the 'Old Baptist' preachers of that State. Their certificate to that effect is expressed in the following language, viz.:

"'We, the presbytery called for by the church at Mill Creek meeting-house, Caswell County, North Carolina, attended at County-Line meeting-house, on the 23d and 24th of September, 1820; when and where the church attended voluntarily, and unanimously gave up brother Jacob Creath, jr., to ordination; whom, when we had examined upon his qualifications and principles, find him sound in the faith, and qualified, and called of God, as we believe, to the ministry of the Word and ordinances, and have therefore set him apart thereto, by fasting and prayer and imposition of hands.

"'Given under our hands the day and date above written.

"'GEORGE ROBERTS,
RICHARD MARTIN,
BARZILLAI GRAVES,
STEPHEN CHANDLER,
DAVID LAWSON,
} *Presbyters.*'

"I continued at Chapel Hill during the year 1819. In the fall of 1820, Brother Clopton removed to Milton, Caswell County, to preside over the female seminary at that place. I accompanied him, and continued there until November, 1821, when I became a student of Columbia College, Washington City, D. C. It was then under the supervision of William Staughton, D. D. I remained there until December, 1823, when I changed my location to Charlotte Court-house, where Brother Clopton then resided.

"Previous to my departure from Caswell County, North Carolina, I received from the Mill Creek church the following letter, viz.:

"'The bearer hereof, Brother Jacob Creath, is a member of our church, and an ordained minister of the gospel. As a member, he is regular and orderly in his deportment; and as a minister, highly acceptable. We, therefore, recommend him to our brethren among whom his lot may be cast. And when joined to them he will be dismissed from us.

"'Done in church conference, at our monthly meeting, in November, 1821. By order.

"'JOHN LEE, *Clerk*, A. W. CLOPTON, *Pastor*.

"It will be gratifying to my friends who may peruse these memoirs, to learn that on leaving Columbia College I was considered worthy of the following testimonial from my fellow-students, viz:

"'To all whom it may concern: The Rev. Jacob Creath, late student of Columbia College, having taken his dismission, and being about to depart from the institution: this is to certify, that he has been for many months a member of the Enonosian Society of Columbia College; and that during the whole period, his talents, assiduity, and regular attendance have been such as to insure him a most respectable standing in the society; while his virtue, piety, and many excellent qualities have endeared him to his fellow-members. He carries with him their deep regret for his loss, and ardent wishes for his future happiness and prosperity.

"'ORLANDO FAIRFAX, *President of E. S.*
W. D. CROWDER, *Secretary.*

"'COLUMBIA COLLEGE, December, 1823.'

"The following document was placed in my possession by the Second Baptist Church in Washington, D. C., viz:

"'WASHINGTON CITY, D. C.

"'This is to certify to all whom it may concern, that the bearer, our beloved Brother Jacob Creath, having frequently preached for us, and visited our families, we believe him to be a faithful minister of the gospel, a pious and upright Christian in his walk and conversation, and justly entitled to the Christian esteem of the friends of Zion, in general, and of the Baptists in particular. He having formed a determination to leave the city for the purpose of devoting himself to the ministry of the Word, and desiring that we should express our feelings toward him, we most cheerfully give our assent to the above.

"'Done by order of the Second Baptist Church, in the city of Washington, on the seventh of December, 1823.

"'THOMAS BARTON, *Pastor.*
WILLIAM GORDON, *Clerk.*'

"The Board of Missions, unsolicited, presented to me the following certificate, viz:

"'RALEIGH, NORTH CAROLINA, Nov. 6, 1824.

"'This is to certify to all whom it may concern, that we have known the bearer hereof, our beloved

Brother Jacob Creath, from his youth and since he commenced his ministry; and we know him to be a man of unimpeachable morals, orthodox in sentiment, sound integrity, strict prudence, sterling talents, and a highly acceptable and useful minister, among all classes of society. And above all, we believe him to be eminently pious.

"'We do, therefore, most cheerfully and freely recommend him to the Baptist churches in our country, particularly, and to the regard of Christians and the community in general: not doubting but that he will be blessed in every place where he may labor.

"'Done by order of the Board of Missions, now in session, in Wake County.

"'PHILEMON BENNET, *P. S.*
ROBERT T. DANIEL, *Agent.*
WILLIAM LIGHTFOOT, *Clerk.*'

"Before I left Washington, the First Baptist Church, of which I had been a member, conferred upon me the following letter of dismission and commendation, viz:

"'The First Baptist Church, in the city of Washington, and District of Columbia, to any

other church of the same faith and order with us, greeting: Beloved brethren, this may certify that our worthy Brother Jacob Creath is a member in good standing with us, and an acceptable minister of the gospel; that his character is unimpeachable; and we believe him to be worthy of Christian acceptation.

"'But in the providence of God, his residence being removed from our vicinity, he has asked a letter of dismission from us, which we hereby cheerfully grant; and recommend him to the cordial fellowship and communion of sister churches of the same faith, as he may wish to join. And when received by you, we shall consider him fully dismissed from us.

"'Done at our church meeting, on the sixth day of February, 1824.

"'O. B. BROWN, *Pastor.*'

"I received, at the same time, the following note, from a friend:

"'The Rev. Jacob Creath has been in the habit of visiting my family for the last twelve or sixteen

months. His conduct has been such as to make me believe he is a worthy man and a pious Christian.

"'W. DUNN, *Sergeant-at-Arms.*

"'WASHINGTON CITY, Dec. 8, 1823.'"

CHAPTER VI.

Letters addressed to him by P. S. Fall and the Lexington Church —Letters of Commendation from that and the Church at "The Great Crossings."

FROM the data in my possession I conclude that, for the next two or three years of Elder Creath's eventful life, Kentucky was the scene of his ministerial exertions. A few respectful notices are all the material which I possess with reference to this period of his history. The first is a letter from P. S. Fall, couched in the following language:

"FRANKLIN, KY., Dec. 15th, 1825.

DEAR BROTHER CREATH:—The church in Louisville, Ky., addressed a letter to you some time since, to the care of B. S. Chambers, in Georgetown, requesting you, in the name of her and a church near that place, and many of the citizens, to visit

them. I suppose you did not receive it, or you would have answered it. I hoped to have seen you last week; but have been ill since my arrival in Franklin.

"Will you be good enough to pay a visit to Louisville? I know you will be pleased. And if you felt disposed to settle there, you could not be better settled. I may venture to say that five hundred dollars in specie may be realized.

"The church entered into a resolution to give to any person who settled there, and whom they might call as their bishop, as much as would pay all his expenses, and leave a surplus, for the purchase of books, extra.

"There is no place in which a greater field of usefulness offers. The finest meeting-house in the State belongs to the church, and the Masonic Institution *would have no objection to you.*

"In haste, I am, your brother,

"P. S. FALL."

The next glimpse of his history we obtain from the following letter, viz:

"LEXINGTON, KY., April 18, 1826.

BROTHER CREATH:

Dear Sir—Owing to the contemplated absence

of our beloved pastor, Dr. Fishback, the church took into consideration, on Sabbath last, the procuring of supplies, and have unanimously chosen you and Brother Vardeman to serve us one Sabbath each in the month for one year.

"We are instructed, as their committee, to wait on you, and ascertain your disposition in complying with their earnest request. If we are so fortunate as to procure your approbation, should be glad you would make such arrangements, as to time, as will be mutually convenient. Would you be so good as to preach for us on Sabbath afternoon or night?

"Please favor us with an answer as early as practicable. We remain your affectionate brethren,

"WM. T. SMITH,
"PETER HEDENBURG,
"WILLIAM POINDEXTER, } *Committee.*"

That up to the autumn of 1826 his course of life in Kentucky met with the approbation of his brethren, is evident, from the following communications, viz:

"The Baptist Church of Jesus Christ, at the Great Crossings, Scott County, Ky., at a meeting

of business, on the first Saturday in September, 1826. To all whom it may concern are these lines most respectfully addressed:

"Knowing that our highly and much beloved brother, Jacob Creath, jr., is about to leave us and travel into other sections of the world, and being actuated by motives of gratitude and love, of the most tender character, we think it due to Brother Jacob Creath that we should say, to the public generally, that we recommend him to their notice as a gentleman whose reputation, character, and standing in the world are untarnished and without a blemish.

"And while we regret, most sincerely, to be deprived of his labor and company, we trust we shall be permitted to recommend him to the religious world as worthy of the highest degree of their confidence, love, and esteem.

"As a professor of the Christian religion, his life and general deportment have been exemplary, and worthy of the vocation wherewith he has been called; as a member of the Baptist Church of Christ, his walk and conversation have proved that he is worthy to sustain the Christian name and character.

"As a minister of the gospel, although a young man, yet his respectable talents as an orator, his exposition of Scripture, together with his aptness to teach, evince, in an eminent degree, that in Brother Creath are to be found those admirable qualities which constitute a faithful minister of Jesus Christ, spoken of by the Apostle Paul: 'having a good report also of them that are without.'

"Brother Creath, for some time, has labored in this as well as in many other churches in this State, much to the edification and comfort of the members, and to the general satisfaction and approbation of 'the world;' and his labors have been abundantly blessed and owned of God.

"We esteem, and therefore recommend, our dear Brother Creath as an orthodox evangelical gospel-minister of Jesus Christ, who earnestly and zealously contends for 'the faith once delivered to the saints,' but whose zeal is tempered with knowledge, meekness, and love.

"Therefore, with due deference, we humbly trust he will be received and respected in the world as a gentleman, in your houses as a disciple of Jesus Christ, in your hearts as a beloved brother, and in

your pulpits as a faithful minister of the New Testament.

"Signed by order and in behalf of the church.

"JOHN T. JOHNSON, *Clerk.*"

"The First Baptist Church of Lexington, Fayette County, Ky. To them that have received the like precious faith with us, and of our order, greeting: Whereas, our much beloved and worthy brother, Jacob Creath, jr., has signified to us that he is about to leave this State, and to travel to the Mississippi State or territory, we have thought proper to give this in token of his good and respectable standing with us as an orthodox minister of the gospel, of unfeigned piety, and an indefatigable laborer in the vineyard of the Lord. As such, we would earnestly recommend him to the Christian fellowship and communion of our dear brethren in the Lord, wherever God, in his providence, may cast his lot; and may the Lord bless and sustain him, and make him abundantly useful in his day and generation, is our prayer, for the Redeemer's sake! Done by order of the church, third Saturday in September, 1826.

"WM. POINDEXTER, *Clerk.*"

CHAPTER VII.

Visits General Andrew Jackson—Is burned in Effigy in Mississippi—Has an attack of Yellow Fever—Trial for Heresy.

"I LEFT Kentucky," Elder Creath remarks, "in October, 1826, in the company of Albert Gallatin Creath, a young lawyer, the son of my uncle Jacob Creath, sen., then residing in Woodford County. On our journey we passed several days at 'The Hermitage,' celebrated as the residence of General Andrew Jackson, to whom we bore letters of introduction from Colonel Richard M. Johnson and other distinguished Kentuckians.

"We also visited Colonel Robert Foster, Lieutenant-Governor of Tennessee, Moses Norvell, and Felix Grundy. While remaining in Nashville, I preached in the Baptist Church. Thence we proceeded to Natchez, Mississippi, passing through

Franklin, Columbia, Florence, Tuscumbia, and the 'Indian Nation.'

"During my stay in Mississippi, I made the house of Dr. David Cooper, near Natchez, and that of Major Joseph Johnson, six miles from Woodville, my principal homes. My preaching in that country excited such violent opposition that, to vindicate my character, I was compelled to publish, in pamplet form, the letters of recommendation to which the attention of the reader has already been invited.

"I was 'burned in effigy' at one of their camp-meetings. Meeting Dr. Line, a friend of mine, on one occasion, he asked me if 'I was not afraid to travel alone.' I told him 'I was not.' 'Well!' says he, 'you ought to be; for, be assured, your life is in danger, and but for the protection afforded by the civil law, you would ere this have been hung.' The parties most enraged were Presbyterians, Methodists, and Episcopalians. The spirit of sectarianism is the same under all circumstances. It calls for 'blood.' I baptized a large number of persons in Mississippi, some of whom afterward removed to Louisiana.

"In the autumn of A. D. 1827, I had an attack

of bilious or yellow fever. During its continuance I came very near bidding adieu 'to these low grounds, where sorrows grow.' At one time I closed my eyes with the expectation of never opening them again until wakened by the sound of Michael's trumpet. Unexpectedly to myself and others, I recovered. But this convalescence was of short duration, being immediately succeeded by intermittent fever; so that to secure the return of perfect health, I was compelled to abandon the country.

"My visit to it, though stormy, was attended with important consequences. It resulted in the organization of some congregations, and of an ecclesiastico-literary institution called Newtonia. It also called out four men, whose names were Andrews, Richland, Randolson, and Ireton, to the work of the gospel ministry.

"Early in A. D. 1828, I left New Orleans, in the steamer Lexington, for Louisville, Kentucky. Thence I proceeded to Bethany, Virginia. A. D. 1829 I spent in Kentucky, preaching at Versailles, Cane Run, South Elkhorn, and other places, devoting all the time I had to spare for the purpose to the study of the Bible and ecclesiastical history.

"The most remarkable event of my life, during that period, was my trial for heresy by the congregation at the Great Crossings, Scott County, Kentucky, then under the pastoral care of Silas M. Noel, D. D.

"I had preached acceptably to them in 1825 and 1826, as their letter to me in September, 1826, demonstrates. On the seventeenth of May, 1829, I received from one of their number the following communication, viz:

"'DEAR BROTHER — I send you the request of the greatest portion of the Crossing Church. Their desire is, that you will give your views of man as a sinner, and how the change takes place, so as to constitute him born again. Or, in our familiar way, as Baptists, we want your views of *experimental religion;* how a sinner is brought from a state of enmity against the Saviour to be a lover and worshiper of Him.

"'This request has grown partly from reports, and partly from a number of brethren, who have heard you preach since your return from the South, conceiving that you had abandoned your old mode and views of preaching, under which

their hearts were many times gladdened, and have sat under your ministry with great delight; and we would ask our divine Master to grant you his Spirit, that you may rightly divide the word of truth, giving saint and sinner 'his portion in due season.'

"'The above request, I hope, brother, has arisen from the best feelings of my heart. I say this because it originated in my own breast, seeing so many of the brethren that loved you as their preacher, when here before (before you went South), had determined that they did not care to hear you any more; and, in fact, would not come to meeting if something like this had not been requested. O Lord! keep us from prejudice, and lead us in the way of truth!

"'WILLIAM SUGGETT.

"'JACOB CREATH, JR.

"'*N. B.*—Your uncle authorized me to change your meeting to Thursday, eleven o'clock; and it is so appointed.

"'W. S.'

"As soon as my uncle heard of the letter, he paid me a visit at Colonel Quawles's, where I then

resided, to ascertain how I intended to answer the proposed question. We were both connected with the Baptist Association, and the annual meeting of that body was at hand. I told him the reply which I intended to make. He said 'it would ruin our cause.' I remarked, that 'what I had said was true; and if truth ruined us, I was willing to be ruined.'

"The main item in the indictment was, 'a denial of the direct operation of the Spirit of God upon the sinner's heart, previous to the exercise of faith upon his part, in order to produce faith.' I took the ground, then, that 'the word of God is the grand instrumentality by which the hearts of sinners are changed; and that when the evidence of our Saviour's Messiahship or Divinity is fully set forth, the human mind finds no difficulty in believing it, as it believes any other well-sustained proposition, either in morals or mathematics. And if something has to be added to this evidence, beyond our own resources, before we can believe and obey, we are nearly in the condition that we would have been in if God had not spoken to us at all.'

"My uncle admitted these and other kindred sentiments to be true, but 'thought it was not prudent to say much about them at present, as the public mind was not sufficiently enlightened to appreciate them; and our enemies would handle them with great effect against us."

CHAPTER VIII.

Meets Raccoon Smith—The effort of the Elkhorn Association to expel them a Failure—Makes a Tour with A. Campbell—They are caught in a Tempest—They sing and pray—Brother Campbell has a Debate with the Presbyterian Parson of Nashville.

"I COMPLIED with the request of the congregation, and appeared before them at the place and time appointed. As the basis of my speech, I read Paul's defense before Agrippa and Festus. My uncle, who was present, indorsed my remarks as far as he conscientiously could. John T. Johnson, who, being a member of that congregation, was also there, felt very indignant at their conduct, and observed, as he left the house, 'Absolutely, if they do n't let that man alone, the stones of the street will cry out against them!' He afterward told me, at Harrodsburg,

that 'but for me he would never have been connected with our reformation.'

"Not long after this my uncle and I met Brother Raccoon John Smith, at the house of Brother Samuel Nuckolds, near Versailles. On that occasion, the subject of such operations of the Holy Spirit as had been discussed at 'The Crossings' having been introduced, I found that Brother Smith's sentiments corresponded entirely with mine. My uncle, also, upon the whole, yielded assent, though he still had some lingering doubts. Some time afterward, however, he embraced them with all his heart.

"The Elkhorn Baptist Association convened at Lexington, in August, 1829. An effort was then and there made by the Creed and Calvinistic party to expel from their fellowship those who favored the adoption, for their infallible standard, of the 'Bible alone.'

"Their purpose was frustrated through the assistance afforded us by Brother John T. Johnson, Dr. Joseph Chinn, and others. This triumph afforded us another year to operate in enlightening the public mind before our affairs were brought to a crisis.

"I was Brother Johnson's preacher at 'The Crossings,' and at Georgetown, in 1825 and 1826. While I published 'The Christian Examiner' at Lexington, in 1830, I visited his house as a home. We were devoted friends. I preached the funeral sermon of his brother James, in September, 1826.

"My acquaintance with him and his brother, Richard M. Johnson, commenced when they were members of Congress. His father and all his family were ardent friends of my Uncle Jacob.

"In the summer or fall of 1829 I changed my place of residence, from Brother Quawles's to Brother Beverly A. Hicks's, three miles from Lexington. His house continued my home until I married, in September, 1831.

"In the first part of 1829 I was chosen by our congregation at Lexington as their preacher, over Elder Jeremiah Vardeman. This laid the foundation of a deep and lasting hostility on his part toward me, which he exhibited on various subsequent occasions.

"In December, 1829, I set out on a journey with Brother Alexander Campbell, from Lexington, Ky., to Nashville, Tenn. On our way we held a meeting at Danville, baptizing eight or ten persons.

General Jennings was of the number. The morning we left Franklin, in Simpson County, a terrific storm burst upon us. Trees broke and fell all around us. We halted and sang the following words, viz:

> "'How are thy servants bless'd, oh Lord!
> How sure is their defense!
> Eternal Wisdom is their guide;
> Their help Omnipotence.'

"We then united in prayer.

"The first night that Brother Campbell preached in Nashville, 'The Apostasy' was his theme. One of his hearers was Obediah Jennings, D. D., the Presbyterian clergyman of the place, with whom Brother Campbell held a debate, an account of which was published in 'The Harbinger' of 1830. We also had a number of confessions and baptisms. We preached also at Franklin and Columbia.

"On our return route we traveled through the southern part of Kentucky, preaching at Bowling Green, Russellville, and Greensburg. We pursued our way, alternately journeying and preaching, until we reached Lexington. There I remained. Brother Campbell proceeded homeward.

"In March, 1830, I baptized Dr. Theodore Bell,

now of Louisville, Ky., and Joseph G. Norwood. The former is eminent as a physician; the latter as a geologist.

"In June or July, 1830, my uncle and I visited Elder Vardeman, in Fayette County, to ascertain what course he intended to pursue at the meeting of the Elkhorn Association, which was to take place in August. The protracted conversation that took place between my uncle and him, in which they recounted many of their most interesting adventures in public life, with their strictures upon them, was exceedingly amusing to me, who was their only hearer.

"We found that, to use his own complimentary phraseology, 'he intended to die between the Particular Baptists and the Christians, as our Saviour died betweeen two thieves.' My uncle told him that 'If his old enemies, the Particular Baptists, caught him, they would serve him as the old Canaanitish king, Adonibezek, treated his prisoners—cut off his thumbs and great toes, and make him eat bread under their table, all the days of his life; and if he fell into our hands, with whom he had formerly acted, he knew what we *ought to do* with him.'

"Among other remarks made by him, on this occasion, I may mention the following, viz: 'The preachers received but little money before the Reformation—they would have to get along on still less now.' 'He intended to pursue his old course of text-preaching. He was too old to begin this chapter-preaching. He had heard him (my uncle) try it, and he had tried it himself, but neither of them succeeded like Morton, Gates, and the other young preachers.'"

CHAPTER IX.

Violent Proceedings of the Franklin Association—The Creaths and Raccoon Smith are condemned unheard—Elder Creath marries Mrs. Bedford—He makes a Living by Farming—Ravages of the Cholera in and around Lexington—Outrageous Conduct of Elder Vardeman.

"THE Elkhorn Association is the ecclesiastical judicatory by which, in A. D. 1830, my Uncle Jacob and myself were ostracized from the Baptist Church. Our heinous offense was, the preference of God's unadulterated word, as 'the infallible rule of faith and practice,' to human creeds and theological systems.

"As a fair specimen of the course of procedure, which has in all ages characterized these *venerable* and *lovely* human institutions, I will quote a few sentences from a full account, written by me, and published in *The Millennial Harbinger*, of 1830:

"'*Ab uno omnia disce.*' While the letters from the churches were being read, as usual at such meetings, Messrs. Vardeman and E. Waller acted in a very disorderly manner, calling first upon the clerk to desist from reading them, and then upon the moderator to order him to do so. The *Reverend* Mr. Vardeman, failing to accomplish his purpose thus, rose with his cudgel in his hand, as if prepared to strike, and furiously remarked: 'Mr. Moderator! I *must* and I *will* be heard!'

"During the preceding month another convention of the *reverend* clergy, styled 'The Franklin Association,' met at Frankfort. The object of their meeting was to prepare charges against the Elkhorn Association for retaining the Creaths in their fellowship.

"My Uncle Jacob, Raccoon John Smith, and myself were in attendance. When our names were called, and the charge of not preaching Baptist doctrine was preferred against us, I, being the youngest, and not the least forward of the three, rose first, and asked the privilege of making my defense; stating, as the other brethren had also done, that I had all the documents and witnesses requisite to disprove what was alleged against me.

"The moderator commanded me to 'sit down.' Different members of the body called me to order; and I was ultimately *stamped* down. My uncle then arose, and standing in the middle of the aisle, with his right hand on the top of his hoary head, spoke as follows:

"'BROTHER MODERATOR!—I am sixty years of age. I have served God and my country forty years, and this is the first time in my life I have ever heard of a man being arraigned for crime at the bar of any court, and condemned without enjoying the privilege of being heard in his own defense.'

"As he uttered these words, many voices harshly called him to order. Others stamped with their feet, while the moderator, in a thundering tone, cried out, 'Sit down, sir!' Brother Raccoon Smith attempted to speak, but met with the same treatment.

"What I state was seen and heard by hundreds of people. One wicked man, as he left the house, swore 'it was worse than the Spanish Inquisition.' When the meeting was over, an old man, who was a Baptist, remarked, that 'he was no Campbellite,

but they had treated the Brothers Creath worse than barbarians.'

"Most of the actors in these scenes are now numbered with the dead. I have outlived them. I forgive them all their cruelty and wrong. I hope God granted them mercy before their names were called for trial in the spirit-world.

"'Let not this weak and erring hand
Presume thy bolts to throw,
And deal damnation round the land
On each I judge thy foe.

'Teach me to feel another's woe,
To hide the fault I see;
That mercy I to others show,
That mercy show to me!'

"The anathema pronounced upon us under these circumstances, was recorded in their Minutes, and published throughout the United States, and, I presume, the empire of Great Britain.

"In September, 1831, I married Mrs. Susan Bedford, the widow of Sidney Bedford, of Bourbon County. In 1832, I followed the useful and honorable, but laborious business of farming for a livelihood; preaching on Saturdays and

Lord's days at David's Fork, Lexington, Clear Creek, South Elkhorn, Providence, Nicholasville, Cane Run, and other places in the adjoining counties.

"In the autumn of 1833, I removed from the farm of Andrew Price, the great uncle of my wife, to that of Milton McCann, eight miles from Lexington, on the Winchester road. I baptized a great number of people in the years 1832 and 1833.

"In A. D. 1833, the cholera killed from five to seven hundred people in Lexington and its vicinity. I and my family had it, but none of us died. I was my own physician; doctors could not be procured. Forty persons died in sight of our farm. During this period I have gone to Lexington in the day-time, and found every door shut — not a soul to be seen in the street. The solitude and silence of death and the grave were there.

"While these dismal scenes continued I derived great comfort from meditating upon the ninety-first Psalm: 'He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my

refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor of the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone,' etc., etc.

"The forty-sixth Psalm also afforded me great pleasure. It begins with the words, 'God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth be re-

moved, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.'"

CHAPTER X.

"The falling of the Stars"—Great Alarm—Debate with Lewis Green, Professor of Ancient Languages in Danville College—He becomes wrathy—His own Aunt gives a Verdict against him.

"IN November, 1833, I enjoyed the exquisite pleasure of beholding what was generally denominated 'the falling of the stars.' I happened to be on my way to the market, in Lexington, very early in the morning, and saw the whole of it. And a most splendid scene, truly, it was!

"My horse became so much alarmed at the unusual spectacle, that I was compelled to dismount and lead him. When I reached the market-house, there were but few there, and they were in a state of the wildest excitement. One said to another, 'This is what is referred to in the book of Revelation, where it is said, The stars of heaven fell unto

the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind.' 'The day of judgment is indeed come, and we are not prepared!'

"The most remarkable event of my life, during the year 1834, was a debate with Lewis Green, Professor of Ancient Languages in Danville College. It took place in July, at McCormick's meeting-house, in Lincoln County.

"Our Reformation, then, had made but little progress in that part of Kentucky; being very much misrepresented, and having but few friends. Among their number was a preacher named Nathan Waters, who, in all sincerity, and to the best of his ability, plead the cause of the Bible *versus* human tradition and speculation.

"This brought upon him the wrath of the aforesaid Green, who treated him and his cause in the most contemptuous manner, frequently bantering him to procure some one, from the north side of the Kentucky River, to defend what he was pleased to style 'Campbellism.'

"Brother Waters wrote to my Uncle Jacob, but he declined, entertaining the opinion that 'he had not sufficient learning to cope, on equal terms,

with so profound an adversary. Brothers William Morton and John T. Johnson declined for the same reason.

"My uncle then called on me. But I did not feel like fighting. The proposed scene of conflict was fifty or sixty miles distant; I had not been long married; the weather was very hot, and it was harvest time. I therefore declined, too.

"But after Brother Waters had made a second application to my uncle, and he had ridden twenty miles, twice, to see me with reference to the matter, I concluded to accommodate the Professor, and was on hand when my name was called.

"Having, from reading the military history of mankind, learned the important principle, that the most successful method of defending your territory against an enemy, is to give him full employment at home, I did not wait to be attacked, but pitched, head-foremost, with *all* my weight, and *that* was over two hundred pounds, into the Confession of Faith.

"The first weak point which I rendered it necessary for him to defend, was the doctrine of his sect on the subject of Regeneration. It is, that 'none will ever be regenerated but the elect;' that

'every one, so regenerated, will ultimately be saved;' that, 'in regeneration, the Holy Spirit operates upon the spirit of man somewhat after the manner of electricity, without the intervention of truth;' that 'he can have no faith until this operation takes place;' that 'it, of course, depends upon another;' and yet that 'he is *commanded* to believe, and will be eternally damned if he does not.'

"He found it difficult, before a promiscuous, popular assembly, to maintain these positions. To divert attention, somewhat, from the subject in hand, he proposed to me 'to enter upon a wide field of Greek criticism with him.' I replied that 'I was addressing an English audience, and wished them to understand all that I said. I therefore chose the English language as the medium through which I would communicate my thoughts; but that, if he was not satisfied with this arrangement, I was willing, after we had concluded the argument in our mother tongue, to have a learned Greek committee appointed, and wade into the Greek with him up to the knees, or even to the chin.'

"The next topic that occupied our attention, was 'The Design of Baptism.' Here, again, acting on the offensive, I brought forward the doctrine

of his party, as taught in their confession of faith, that 'baptism is a sacrament of the New Testament, wherein Christ hath ordained the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost, to be a sign and seal of engrafting into Himself, of remission of sins by His blood, and regeneration by His Spirit, of adoption and resurrection into eternal life; and whereby the parties baptized are solemnly admitted into the visible church, and enter into an open and professed engagement to be wholly and only the Lord's.'

"'Now how,' I argued, 'is baptism a sign that our sins are pardoned, that we are engrafted into Christ, that we are born again, that we are adopted into God's family, that we have risen to a new life? unless it be that, in enumerating the conditions on which these advantages may be secured, the Divine Author of the New Testament has placed baptism last on the list, so that when *it* is complied with, it, to use unscriptural and absurd language, may be considered a sign that all the antecedent conditions have been fully met, and that the obedient believer is in the enjoyment of all the priceless benefits specified.

"'Let us now attend to the word *seal.* Mr. Webster says it means to confirm, complete, give assurance. Now what is our doctrine with reference to the design of baptism? It is that, when we believe on Christ, love him, cordially accept of him as our Prophet, High-priest, and King, and confess him with the mouth, baptism perfects the union between him and us; illustrated, in the New Testament, by that between the vine and its branches, the husband and wife, the head and the other members of the body. If they use the word seal in its ordinary acceptation, then, wherein does *their* doctrine essentially differ from that which they so virulently oppose? But if they use it in the New Testament sense, they make more of the water of baptism than we do; actually substituting it for the Holy Spirit, by whom only we are anointed and sealed.'

"Under the influence of this kind of reasoning, which deeply enlisted the sympathy of the audience, my opponent became perplexed and irritated. Entertaining an exalted opinion of his own attainments and ability, he had expected an easy victory, and was not at all prepared for defeat. Failing in argument, he endeavored to make up

the deficiency by abuse, bestowing upon our people all the hard names he could muster, and upon me, in particular, the somewhat complimentary title of Goliath.

"Not wishing to appear deficient in civility, especially on so public an occasion, I recognized him by the rather fanciful and euphonious style of 'the beautiful, little, ruddy David.' As he was very dark and ugly, this stirred up his rage until he trembled, which only rendered his discomfiture the more conspicuous. His own aunt told him 'he was beaten—the worst beaten man she ever saw.' Our own people enjoyed their triumph exceedingly."

CHAPTER XI.

Great Meeting at Versailles—One hundred and forty Conversions—The Baptismal Scene—Visit to Missouri—Family Devotion.

"IN A. D. 1835, I continued to preach through Fayette and the contiguous counties, as I had done since my marriage in 1831. To meet my expenses, I was still under the necessity of cultivating a farm. The most notable event of my life, during that year, was a ten days' meeting, held by Brother John T. Johnson and myself, in the month of September, at Versailles, in Woodford County. During its continuance one hundred and forty persons confessed with 'their mouth the Lord Jesus,' and were 'baptized for the remission of' their 'sins.' I baptized them in the Kentucky River, at Sublett's Ferry, six miles from Versailles. The day on which the baptism took place was bright and com-

fortable. The roads were excellent. The river was clear as crystal. The water was warm, and the bottom was covered with sand and gravel. Its banks, up and down for some distance, were lined with deeply interested spectators. The roads leading to it were crowded with wagons, carts, carriages, horsemen, and footmen pressing forward to witness the sublime spectacle.

"Does not the intense interest with which such baptisms are ever regarded, indicate that they are the God-originated method of introducing human beings into the kingdom of the Messiah? People do not thus rush from large scopes of country to see a little water poured or sprinkled upon their fellow-beings, even though it may be done by a regularly-ordained administrator, in the name of the Father, and of the Son, and of the Holy Spirit.

"Only one incident occurred to mar the pleasure of our meeting. James Long, a Calvinistic Baptist of that vicinity, claimed that a preacher of his order, by the name of Tabor, had an appointment to speak in our house of worship during the time of our protracted services.

"No one but himself seemed to know any thing

about it. We endeavored to persuade Tabor to postpone his oration; but he became so abusive and boisterous, that we concluded to yield to him, although we felt assured that his main object was to pour cold water on the fire which we had kindled.

"The leading thought of his discourse was, that 'the Holy Spirit entered the sinner's heart before knowledge, faith, repentance, or obedience.' He was coarse and ignorant. While he was speaking, I asked Brother Johnson if I might 'follow him.' He answered, 'Yes! and welcome!' After making some remarks to exhibit the absurd and unscriptural character of his expose, I delivered a warm exhortation. At its close, sixteen persons walked up, and confessed the Saviour.

"My uncle Jacob Creath was present, and mingled his tears of joy with ours. This was the most delightful meeting I ever attended. I never expect to realize a higher degree of happiness on this side of heaven than I then enjoyed.

"In August, 1836, in company with Brother Johnson, I visited Georgetown, Warsaw, and Ghent. At the last-mentioned place we made a number of converts.

"In May, 1837, I visited Missouri, to see the country, intending, if I was pleased, to emigrate to it in the fall. Previous to my departure from home, I planted my corn-crop; from which, in the appropriate season, I realized four thousand bushels. During the same year, I sold seventeen hundred dollars' worth of live stock. Robert Wickliff, sen., on one occasion, remarked that, 'in proportion to means, I was the most successful farmer in Fayette County.'

"I will here introduce another subject that is of pre-eminent importance in the history of my life; that is, family devotion. We have been in the habit, as a family, ever since we have existed as such, of worshiping our Creator morning and evening, by reading his Word, and offering to him the incense of prayer and thanksgiving and praise.

"When my children became old enough, each of us read a verse in rotation, until we had finished the lesson of the hour. When I was from home, my wife acted as the priestess of the family in presenting their spiritual sacrifices to Jehovah. We read the Bible through in course, and had completed that delightful series of lessons ten times while my children were with me.

"I have long been in the habit, for my own improvement, of reading the first chapter of Genesis on the first day of every January, and of reaching the last verse in the book of Revelation by the time that old mother Terra had finished her annual round. Acting upon this plan, I have read the whole divine book through more than fifty times.

"In the dark hours of affliction and sorrow we worshiped God, as a family, three times a day. 'Evening and morning, and at noon,' said the sweet singer of Israel, 'will I pray and cry aloud; and He will hear my voice.' At the risk of his life, with his window open toward the Holy of Holies, where God dwelt in the thick darkness, between the cherubim, at Jerusalem, Daniel 'knelt upon his knees *three times* a day, and prayed, and gave thanks before his God, *as he did aforetime*.' All the persons who ever were members of my household for more than one year, with one or two exceptions, professed conversion. All the servants whom I ever controlled, but one, I baptized. I never permitted any one connected with my farm to 'take' God's 'name in vain.'

CHAPTER XII.

Fears entertained lest "Campbellism" should take the Country—Elder Creath's Lady thrown from her Horse, and permanently injured—Visit from a Sister-in-law, not much to her Credit—Important Episode—Bad Treatment from H. Foster.

"IN August, 1837, Brother Johnson and I held a meeting at Hind's Creek, in Madison County, not far from Clay's Ferry, at which about seventy persons confessed faith in, and love for, the Saviour. Many of them were persons of high social position. Among others I might mention Colonel Jones, Samuel Stone, Dr. Jacob White, and Captain Richardson. Three of them I baptized in the Kentucky River. The sectarians were alarmed. They thought that 'Campbellism' was about to ruin them!

"The year 1838 was, to me, one of great trouble. My wife was thrown from her horse, a short time before the birth of my only son, and

was permanently injured. She was confined to her bed, the most of the time afterward, until she died. Her child was delicate; had to be fed from a bottle; and, for a long time, was not expected to live.

"In the summer of 1839, we made known our intention of removing to Missouri in the fall. I thought that, by so doing, I would improve my worldly condition, and enlarge the sphere of my usefulness. In addition to these considerations, my wife never expected to recover her health, and desired to die at her father's house, surrounded by her brothers and sisters.

"Under these circumstances, a sister of my wife's former husband paid her a visit, professedly of condolence, but, in reality, with the deep design of luring from us my step-son, Sidney Bedford, so that if his mother died, his property, which was very considerable, might go to her and his other relatives by the father's side.

"In making this apparently severe remark, I do the lady no injustice, inasmuch as she openly avowed her design before we separated, pleading with us, most earnestly, to let her have him.

"My wife responded 'No,' decidedly, remarking

that, 'in case of her death, she wished me to retain and educate him;' and that 'if he too should die, before he became of age, it was her dying request that *her* property and *his* should descend to her children by me—they were his and her nearest and dearest relatives.'

"My wife's father, Thomas Price, and family, removed to Missouri in the fall of 1835. In October, 1839, her brother, James Price, came to Kentucky, with the view of aiding us in the laborous operation of also migrating thither.

"My sale of all disposable property was advertised to take place on the twenty-second of that month. And that my sick wife might not be annoyed by the excitement, and noise, and confusion invariably incidental to an occasion of the kind, I started her and the wagons, under the care of her brother, a day or two in advance, knowing that, on horseback, after the sale was over, I could easily overtake them.

"The sale took place at the time appointed; and after it was over three of my neighbors, viz: Charles Robinson, B. A. Hicks, and Henry Foster, accompanied me, part of the way, on my journey to Missouri.

"And now, dear reader, be so kind as to indulge an old man, who desires to be respected by you and your children, with the privilege of introducing a little episode.

"Sidney Bedford, sen., at the time of his death, was the owner of some land, in Bourbon County, Ky., some slaves, and other personal property. This descended to his son, and my step-son, Sidney Bedford, subject to the dower of his mother. Thomas Price, his grandfather by the mother's side, was appointed his guardian, by the Probate Court of Bourbon County.

"In November, 1831, the same court conferred that position on me. I gave the usual bond required in such cases, with my father-in-law, Thomas Price, Henry Foster, and Thomas Matson, as my sureties. The penalty annexed to the bond was ten thousand dollars.

"In 1833 I had my first settlement, as guardian, with the commissioners appointed by the court for that purpose: charging myself with all the bonds, notes, and money which thus fell into my hands. In consequence of Thomas Matson's death, I gave an additional bond, with Mason Talbot as counter-security.

"As my ward and myself both lived in Fayette County, for the sake of greater convenience in making my settlements, I was appointed to the same position by the Probate Court of that county, giving bond, with Thomas Price and George W. Clark as my sureties. In 1832, Wm. Ellis, sen., Wm. Ellis, jr., and Henry Foster were appointed commissioners, by the same authority, to allot my wife her dower, which they did.

"From A. D. 1831 to A. D. 1839, I resided in Fayette County, and, as guardian, made annual settlements, which are all recorded in Lexington, Ky.

"Previous to my sale I had promised H. Foster, in compliance with his urgent request, that I would furnish him, on that occasion, additional counter-security. I made this promise to him from the full assurance that B. A. Hicks and Wm. Ellis, sen., men in whose friendship I had unbounded confidence, would cheerfully place themselves in such a relationship to me, more especially as they had pledged their word that they would do so.

"They failed to meet my reasonable expectations, and their own engagement. I had not time then

to make other arrangements, but felt compelled to follow my afflicted wife, with the full intention, cherished and expressed, of making the matter perfectly satisfactory to him as soon as I had committed her to the care of her friends in Missouri, and had a little time to look around and secure the requisite assistance of friends for that purpose.

"Foster, however, disregarding what was fair and kind, immediately swore out an attachment against me, and bound up in the hands of garnishees the sum of $1,609.84, due me from different persons who had purchased property at my sale.

"This he never released, until I offered him security to the amount of one hundred thousand dollars, and then did so very ungraciously.

"Had his malice proceeded no further than this, it would have been to me a matter of but little consequence. Indeed, upon the whole, it might have been favorable to my happiness, from the opportunity which it afforded to test the generosity of noble-hearted friends, who were willing to indorse for me to such an amount.

"But it did not stop here. Reports of the most

unfavorable character were circulated against me—such as that 'I intended to defraud my sureties,' that 'we stole away in the night,' etc., etc., etc., 'ad infinitum.'"

CHAPTER XIII.

Elder Creath gives vent to his Indignation in a Pamphlet—This call forth a vindictive one from the other side—The Matter looms up into a serious difficulty—Brother Campbell's Decision with reference to it.

"THE best course for me to have pursued, with reference to them, would have been to imitate the example of our Saviour, 'who, when he was reviled, reviled not again; when he suffered he threatened not; but committed himself to the care of Him who judgeth righteously.' My previous character and subsequent conduct would soon have put to silence all such false accusations.

"Who now believes that the Son of God 'had a devil,' or 'was mad'? Who believes that 'he cast out devils by Beelzebub the prince of devils'? or that 'he deceived the people,' or was 'a wine-bibber'? No one but the pitiful infidel, who is

either grossly ignorant or lacks the understanding requisite to appreciate an argument.

"But, alas! I fell far short of this glorious model. Galled by Foster's unfeeling conduct, by family affliction, and by 'the pains and penalties' connected with a limited income, and having nothing to 'fall back upon' but my character, I gave vent to my indignation in a pamphlet, published at Palmyra, Missouri, entitled 'A History of Facts in relation to the Conduct of Henry Foster, of Fayette County, Kentucky, from the year 1831 to A. D. 1840; by Jacob Creath, jr., of Monticello, Lewis County, Missouri.'

"This, as might have been anticipated, called forth a vindictive publication on the other side, styled 'An Address to the Brethren, by the Church at David's Fork, per answer to "A History of Facts in relation to the Conduct of Henry Foster, by Jacob Creath, jr."' Of this church Foster was an elder, and it was at his instigation that the document in question was issued.

"There have been so many things written and spoken with regard to these transactions, that your patience, polite reader, would be quite exhausted by even a brief rehearsal of them. I take no delight in

repeating them, except for the purpose of endeavoring to preserve my own good name untarnished.

"I cherish no desire to inflict injury upon the guilty parties connected with them. In the 'unpleasantness' between us, they were defeated at the bar of every court to which they appealed; and as all that I would say might be regarded as a mere *ex parte* statement of the case, I beg leave to invite your attention to the decisions of other minds respecting it.

"We will first introduce Brother Alexander Campbell, to whom the whole difficulty was referred by both parties, with the express understanding that his judgment should be final. That is contained in a letter addressed to my uncle Jacob Creath, the original of which is in my possession.

"'STEAMBOAT ALLEGHANY, Dec. 8, 1845.

"'ELDER JACOB CREATH:

"'*My Dear Brother*—I have just risen from reading, with mingled emotions of grief, mortification and reprobation, certain pamphlets, printed and published as follows: one entitled "A History of Facts in relation to the Conduct of Henry Foster,

of Fayette County, Kentucky, from the year 1831 to 1840; by Jacob Creath, jr., of Monticello, Lewis County, Missouri," dated December 1, 1840, and printed at the office of the "Missouri Courier, Palmyra;" also one entitled "An Address to the Brethren, by the Church at David's Fork, per answer to 'A History of Facts in relation to the Conduct of Henry Foster, by Jacob Creath, jr.,'" printed at Lexington, Kentucky, "Intelligencer" office, 1841; and one called "The Report of a Committee, called at the request of the Elders of the Christian Congregation in Monticello, from the congregations in Houston and Palmyra, to investigate 'An Address' purporting to be written by the David's Fork Church, in Fayette County, Kentucky, against Elder Jacob Creath, jr."

"'Waiving all allusion to the literary, moral, and religious character of these productions, or to the purity or impurity of the motives of the authors of them, I regret these publications, because they do honor to no one; because they do dishonor to the cause of God; because they mar the peace and fellowship of the brotherhood to some considerable extent; and, especially, in the first incipiency of the matter, the difficulty ought to

have been settled before the crsis which compelled Brother Creath to leave Kentucky.

"'I think, also, that Brother H. Foster was righteous or rigorous overmuch, in demanding from Brother Creath such a release, especially from one who had stood so long in the relations which he had so acceptably sustained to himself, to the church, and to the world; and still more, under all the circumstances in which Brother Creath was placed by afflictions and difficulties.

"'If oppression will make a wise man mad, it appears to me that a man of Brother Creath's temperament and feelings, endeavoring, as he undoubtedly did, to satisfy what he regarded the unkind and exorbitant demands of a Christian brother and elder, in the midst of such straits and embarrassments, when affection for his wife and children, and sympathy for her condition and them, were dragging him on the one hand, and those from whom he expected sympathy and assistance were abandoning him on the other hand, could do neither less nor more than what he did.

"'And if failure there was in any thing, which either the fears of pecuniary loss might demand, or alienated affection might extort from him, on

the part of Elder Foster, it ought, on all the principles of Christianity and humanity, to have been sought at some other time, and in some other way.

"'As little as I approve of either the spirit or the style of the publications which have appeared on the occasion, I think Brother Creath ought not to have printed and circulated his "History of Facts" in the case. And if any thing might have called for a printed expose, it ought to have been in a style more consonant to the genius and spirit of the Christian religion.

"'Still less can I justify a pamphlet so informally got up, and yet purporting to be a public "Address" from a church of Christ, whose grand object appears to be the dishonor of the character of a Christian minister whose talents and services in the cause were public property of great value; and who strained every nerve to obtain the security to relieve Elder Foster from his personal responsibility, even, too, when it appears to me he was made perfectly safe.

"'But worse than all, the attempt to force upon him the character of stealthily running away from dfficulties which he had, to the last moment, sought

and expected to have satisfactorily adjusted, is most of all to be reprobated.

"'On a candid and impartial review of all that that has been said and done, and especially on gravely weighing the providential decision of the case, in finally removing an individual, in reference to whose pecuniary interests much of the suspicionings and evil forebodings productive of this unfortunate issue of affairs originated, I should think it would be due to the brotherhood in general, to the cause of religion, and to the character of Brother Jacob Creath, jr., that there should be, on the part of Elder Foster and the brethren acting with him, a withdrawal of any imputation against the moral and Christian standing of Brother Jacob Creath in these affairs, which might diminish in any way his power of doing good, either in Kentucky or Missouri.

"'I feel it my duty to say to you, Father Creath, on all the premises, especially since what I have observed in my late tour in Missouri, that you should make an effort to obtain from those brethren such a statement as both justice and truth demand in this case, and send it to our common friend and brother, whose feelings have been so

much wounded, and whose reputation and that of the cause have suffered in this affair.

"'The most of this communication I wrote on the steamboat, returning from Missouri; but desiring to examine some documents, at home, in my possession, and being disappointed in not finding them all, have been causes why I have been prevented from finishing this communication until now.

"'Please endeavor to have the matter settled soon, and let peace and harmony be universally restored. Brother Creath is willing to acknowledge, indeed, he has voluntarily acknowledged to me, that he has both said and written what he ought not, as a Christian minister, to have said and written; but through the violence of the circumstances was led into error.

"'With much sincere and constant affection and esteem, I remain, as ever, yours in the one hope.

"'A. CAMPBELL.'

"Four months and twelve days after the above was penned, Brother Campbell addressed another letter to my uncle on the same subject. Its contents are as follows:

"'BETHANY, BROOKE CO., VA., April 20, 1846.

"'DEAR BROTHER CREATH:—After paying all the attention to this case, which it is possible for me to bestow on all the circumstances of any case on my immense file of documents, which, indeed, is now like the docket of the court of chancery, some ten years behind the age, I must state to you the summary view of the matters communicated in my last, to which I am compelled by all the evidence in the case, printed, and written, and oral, before me.

"'The church at David's Fork should recall the libel published against Jacob Creath, jr., by giving him a writing to that effect. And the said church should also cause his land, as well as his character, to be released from all liability, alleged at the time in justification of such a measure.

"'This seems due to his character, from all that has been laid before me, in the printed documents of the case, and from the representations made to me by either party, and from the providential issue to which the case has been brought. It is possible for communities and individuals to err in judgment and in heart. And in either case, to

the injured party, when the matter is fully developed, a redress of the wrong should be made

"'I did not press the matter upon the attention of those brethren, immediately, after my interview with Brother Jacob Creath, jr. I read the pamphlets, made my notes on the river, and have suffered myself calmly to review all the alleged circumstances of the case, and therefore advise these brethren to reconsider this matter, and to prevent any necessity of any farther exposure of a case which has brought no honor to any one, but to the cause of the gospel and its friends a great injury, by a timely redress of all the wrongs done in the case to a brother, whose reputation and good fame are public property in which we are all deeply interested.

"'With every sentiment of Christian regard and affection, I remain yours in the hope of rest,

"'A. CAMPBELL."'

CHAPTER XIV.

The Testimony of George W. Williams, John T. Johnson, and Samuel A. Young.

"I AM aware of the characteristic of human nature, that too much evidence has, sometimes, the same effect as too little. The reader becomes cloyed with it, and turns away in disgust. Besides, it bears, too, to some extent, the aspect of compulsion, as though we were determined to make people believe something, whether they were willing or not. In such cases, the sons of men (shall I not say the daughters, too?) are disposed to pull the other way.

"In addition to this consideration, we are in danger, in such a case, of leaving the impression that it is a bad one, otherwise we would not deem it necessary to bolster it up with so much testimony. I would be pleased, in the present instance,

as in all others, to come as near as possible striking the happy medium. 'In media tutissimus ibis.'

"Any addition to, or subtraction from, the decision of Brother Campbell, with reference to the subject in hand, would seem to me a little like tampering with a judgment of the Supreme Court. But in the law of Moses it is written, 'One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth; at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.'—Deut. xix. 15.

"Viewing the matter from this standpoint, I will trespass on the reader's polite attention by introducing two or three more witnesses.

"'The testimony of George W. Williams, Paris, Bourbon County, Ky., May 12, 1856:

"'I have acted for Elder Jacob Creath, as attorney at law, in the management of the estate of Sidney Bedford, jr., who was his ward, so far as that estate was in Kentucky; also, as administrator of said Sidney Bedford, deceased, after his death, and as commissioner in the sale of the land that descended to the children of said Jacob

Creath, upon the death of said Sidney. And, I now state, that in all my dealings and transactions with Elder Creath, I have found him to be correct and honorable; and, so far as the estate of Sidney Bedford is concerned, in all that I know of his acts, I have found him to be equally so.

"'GEORGE W. WILLIAMS.'

"Brother John T. Johnson thus writes to me, after his visit to Missouri, in 1843:

"'GEORGETOWN, KY., Oct. 20, 1843.

"'BROTHER CREATH:—I have received your last letter—being the third with the pamphlets—and I have read them attentively. My mind is the same as when I wrote to Brother Taffe. My confidence in your Christian integrity is unshaken. This being the case with myself, I have no desire to investigate the case farther.'

"The statement of Samuel A. Young is as follows:

"'From what I have heard, as a general remark, and read, concerning your difficulties with H. Foster and the David's Fork Church, I was inclined to believe that you had acted in bad faith

toward your ward, and particularly with your securities; and more particularly with Foster, who was one of your securities in your fiduciary bond.

"'I, however, at the particular solicitation of Beverly A. Hicks, another of your securities, undertook your defense, and gave the case, in all its features, a thorough, full, and minute examination, and I feel great pleasure, sir, in saying, that the result of my examination and investigation, was an entire revolution, in my feelings and opinions, relative to your conduct as guardian.

"'Indeed, I can safely say, I have, in the course of my professional life, had occasion to examine the settlements of very many estates, and I have not yet seen one where there was evidenced more capacity and integrity, on the part of the fiduciary, in the conducting of a trust, than you have shown in the case of your ward.

"'I beg to be considered your friend, sincerely,

"'SAMUEL A. YOUNG.'

"I do not know that any thing additional would add to the weight of what has been already said on this subject. If I thought so, it should be forthcoming. For I am fortified with certificates

from my brother-in-law, James Price, on whom the position of guardian was conferred soon after our arrival in Missouri, and who is as honorable a man as treads the soil of this footstool of God; and from the Christian congregations of Monticello, Houston, and Palmyra, convened in council, by their representatives; and, also, from other parties of the highest respectability, who enjoyed the opportunity of becoming thoroughly acquainted with all the facts of the case, that, as regards the property which has been the innocent occasion of all this trouble, *my hands are clean*

CHAPTER XV.

A Year of great Trouble—Death of Elder Creath's Wife—Her Character—Notice of his Son, William W. Creath—His first Meeting at Hannibal.

"IN A. D. 1840, I removed from the farm of my father-in-law, near Lagrange, Lewis County, Missouri, to that of my brother-in-law, James Price, five miles north-west of Monticello, on the Fabius River. While residing there, I preached in Lewis, Shelby, Marion, and Monroe Counties.

"In May, 1840, Brother Levi Hatchett and I held a meeting at Quincy, Illinois, at which we had a number of additions, among whom Sister Carlin, the Governor's wife, might be mentioned.

"In the early part of June, 1849, I preached at St. Francisville, on the Desmoines River. On the third Lord's day of the same month, I held a meeting at Palmyra, Missouri, at which we had twenty

confessions. I preached in the Baptist meeting-house. After this, owing to the hostile interference of the Rev. (?) Mr. Vardeman, we were under the necessity of using the court-house as our place of worship. This we continued to do for seven years, when our number had increased to two hundred, and we were, consequently, able to purchase a lot, and build a house of our own.

"In August, 1840, B. W. Stone, T. M. Allen, M. Wills, and I held a meeting six miles from Paris, in Monroe County, Missouri, at which we had many additions. In the month of October, this same year, I moved into the town of Monticello, for the purpose of educating my children, and that my afflicted wife might be nearer to her physician.

"In that place I gathered together a large congregation of Christians, who afterward built a substantial brick meeting-house. Three other congregations ultimately grew out of this.

"My first place of preaching there was the private dwelling-house of Brother H. Roberts. We afterward occupied the court-house, until our own building was erected. There were but few of our brethren in Lewis County, when I first made it

my home. Now we have four or five congregations, and Christian University.

"A. D. 1840 was to me a year of great trouble. My children were small, and my wife a helpless, hopeless invalid. I read my Bible, and called upon God. Whenever I could leave home to engage in ministerial labor, it was crowned with the most abundant success.

"In 1841, I continued to preach in Shelby and Marion Counties. My exertions for the enlargement of Messiah's kingdom were specially blessed in Shelbyville, Palmyra, and Monticello. When I first visited Shelby County, it contained but nine of our people. When it ceased to be a portion of my field of labor, it contained two hundred. From first to last, over two hundred were added to our congregation at Palmyra; and meeting-houses were erected at Canton, Lagrange, Shelbyville, and other places, as well as Palmyra and Monticello.

"In 1841, I met with a sad bereavement in the death of my beloved wife. It occurred on the sixteenth of July, at twenty-five minutes past eleven o'clock, P. M. She died of consumption at the age of thirty-two years, eight months, and nine

days. She was born in Fayette County, Kentucky, eight miles from Lexington.

"Her father afterward removed to Lincoln County, near Walnut Flat. He subsequently returned to his old neighborhood, and settled on the farm of her maternal grandfather. There she lived when I married her.

"During her last illness she made some of the most eloquent appeals to those around her, with reference to their immortal interests, to which I ever listened. I was leaning over her when she died; as I raised her head a little, she exclaimed: 'Lord Jesus! why canst thou not bid me come to thee now?' In the course of a minute or two, with a smile upon her countenance, she breathed her last.

"'Thou art gone to the grave; but we will not deplore thee,
Though sorrows and darkness encompass the tomb.
The Saviour has passed through its portals before thee,
And the lamp of his love was thy guide through the gloom.

'Thou art gone to the grave; we no longer behold thee;
Nor tread the rough paths of the world by thy side;
But the wide arms of Mercy were spread to enfold thee,
And sinners may hope, since the Sinless has died.'

"She was a pure-hearted, noble-minded woman; neat, industrious, and economical; a good wife, a loving mother, an indulgent mistress. In November, 1832, upon the profession of her faith in our Redeemer, I baptized her in Richard Child's pond, in Fayette County, Kentucky.

"The day after her death, accompanied by Dr. Martin, Brother Roberts, and Miss Jane Roberts, I took her remains to Palmyra; and, in accordance with her dying request, buried them under a certain tree in the garden of her cousin, Mrs. Agnes Smith. I afterward removed them to my lot in the cemetery, placing a beautiful stone, with an appropriate inscription, at the head of her grave. There she sleeps, side by side with our beloved son, William W. Creath, suddenly cut down by the hand of lawless violence, in the bloom of life, handsome, talented, noble-hearted, and brave.

"In the latter part of October, I changed my place of residence to Palmyra, and continued to preach in the surrounding counties. I planted our churches in Hannibal, New London, and St. Louis.

"I commenced my labors in Hannibal in the month of January, 1842. The weather was in-

tensely cold; our place of worship was an old log out-house, with no seats, no fire-place, and a loose puncheon floor. My hearers were all men; and yet, while standing and hearing 'the word,' they trembled with cold, like aspen-leaves.

"At that time we had but one member in the town. *That* was Sister Bowen, the daughter of Barton W. Stone, who inherited a large portion of her father's loveliness. On one occasion, in Hannibal, I preached in the lower story of an old house, while in the upper part of it they were dancing and fiddling."

CHAPTER XVI.

First Acquaintance with his present Wife — A Compliment — McVicker and White steal his Step-son — His Uncle, B. F. Bedford, institutes Suit for his Property—Being sent away by them, he dies.

"IN the latter part of January, 1842, I was sent for to preach in Jacksonville, Illinois. Wm. Brown, B. W. Stone, John T. Jones, and D. P. Henderson were my co-laborers. We continued our meeting for ten days or two weeks, and had a number of conversions. In returning home, while crossing 'the Father of Waters,' falsely so called, in a small skiff, when the ice was running, I came near being drowned several times.

"On reaching home, I found that one of my little children had been, for some days, lying at the point of death with fever. I cried unto Jehovah. He heard me, and she recovered. The same winter I preached at New London, Frankfort,

Clarksville, Paynesville, Bowling Green, Louisiana, and Ramsay's Creek. At one meeting we had thirty-five additions.

"I first saw my present wife at Bowling Green. Her name was Mrs. Prudence Rogers. We were married in March, 1842. The ceremony was performed by James Campbell, a Cumberland Presbyterian clergyman, at the house of Ezra Hunt, Esq., Judge of the Circuit Court of that district.

"Mrs. Hunt remarked to me, on the occasion, that I had secured the most precious jewel for my children that I could have obtained in the State of Missouri. Extravagant as this compliment seems, an acquaintance of twenty-five years has proved it true.

"On the seventh day of August, 1842, a man named McVicker, from Bourbon County, Ky., handed my step-son a hundred dollars, to pay his expenses from Missouri to Kentucky. It was sent by his relatives in Bourbon County. Their object was to secure possession of him, so that, in case he should die before he became of age, they might inherit his property. A man by the name of White, who lived near me, aided in decoying him. They seized an opportunity when I was from home.

"The boy, before he left, told two different parties that 'I had been as good to him as his own father could have been, and that, if he had not learned it from other sources, he would never have known but that I was his father.'

"When he reached Paris, Ky., he chose his uncle, B. F. Bedford, for his guardian, who immediately commenced a suit against me for his nephew's property. To place him out of my reach, they sent him to Washington, Pennsylvania, where he died.

"The following certificate shows how the suit resulted:

"'State of Kentucky, Bourbon Circuit Court: I, James M. Arnold, clerk of the court of the circuit aforesaid, do hereby certify that on the eighteenth day of May, 1843, a suit in chancery was instituted in the same court, by Sidney Bedford, an infant under twenty-one years of age, who sues, by Benjamin F. Bedford, his guardian, and writ found against Jacob Creath, as former guardian of said Sidney Bedford, and Thomas Price, Henry Foster, Beverly A. Hicks, and Mason Talbot, as his securities in the guardian bond.

"'The suit was tried, so far as B. A. Hicks was concerned, at the November term, 1843, and the suit dismissed, as to him, with costs, the court decreeing him released from his bond.

"'At the April term, 1845, it was referred to Geo. W. Williams, as commissioner, who made no report. On the fourteenth day of July, 1845, that being the first day of the July term of our said court, the following order was made in said suit, viz: This day Robert C. Clark, Esq., counsel for the complainant, suggested the death of said Sidney Bedford, and the suit is abated thereby. Which order finally disposed of the cause; and no decree was rendered in the suit against said Creath, or his securities.

"'State of Kentucky, Bourbon Circuit Court: I, James M. Arnold, clerk of the court of the circuit aforesaid, do hereby certify that the foregoing page contains a true statement of the date of filing the bill in the suit in chancery, lately decided in our said court, relieving the parties therein named, with the final order made in said suit, etc.

"'In witness whereof, I have hereunto set my

hand, and affixed the seal of my office, this second day of March, 1846, in the fifty-fourth year of the Commonwealth of Kentucky.

"'J. M. ARNOLD.'

"'State of Kentucky, sct.: I, James Simpson, sole and presiding Judge of the Bourbon Circuit Court, in the State aforesaid, do hereby certify that J. M. Arnold, who has certified and attested the foregoing record, was, at the time of doing the same, and still is, the clerk of said court, and that his said certificate and attestation, as such, are in due form of law.

"'Given under my hand, as judge aforesaid, this second day of March, 1846.

"JAMES SIMPSON.'

"My guardianship, in this case, ultimately ruined me pecuniarily. For in February, 1843, a year of great stringency in monetary matters, I was compelled to sacrifice $5,000 worth of good property to raise a balance of $1,500, due from me to the estate of my step-son at the final winding up of the business. This was all that I had made by farming in Kentucky, through years of toil and care."

CHAPTER XVII.

Ten days' labor in severe weather rewarded with the splendid sum of three dollars—Five weeks' constant toil, in Iowa, and books bring in twenty-five dollars—Involved in a terrific storm at night.

"THE winter of 1843 was intensely cold. During its continuance I preached in Marion and Lewis counties. At one place where I held a meeting, we cut the ice in order to baptize. I then, after administering the ordinance, had to walk three-quarters of a mile before I could change my clothing. By that time, the lower part of my raiment would, without much effort, have stood alone. After laboring thus for ten days or two weeks, the magnificent sum of three dollars was *presented* to me by a *generous* community!

"In the month of January, 1844, I visited the State of Iowa; and, in company with Brothers

Matlock and Ross, preached at Fort Madison, Burlington, Muscatine, Augusta, Loo's Creek, Keokuk, Desmoines, and Fox Rivers. At the expiration of five weeks, laboriously occupied, during the severest portion of an Iowa winter, I had realized, from my labors and the sale of books, the enormous sum of twenty-five or thirty dollars!

"In April, 1844, I started on a three months' tour of preaching and baptizing on the Missouri River. On my return trip, I met with some adventures which I would cheerfully have dispensed with. These were, the imminent risk of drowning in 'the Father of Waters,' and a tempest in the night, as I neared my home. I sometimes thought that the fierce, howling wind would blow me, horse, and buggy all away. The continued flashes of vivid lightning which accompanied the roar of the thunder, and the drenching rain, were the only means by which I was enabled to keep the road.

"The following winter I visited Jefferson City, preached to the Legislature, and conducted a protracted meeting, aided by Brothers Wills, Joel H. Hayden, and T. M. Allen. Our special object, in going thither, was the selection of some young brother whom we might educate for the ministry

at Bethany, Virginia. Through my influence and that of Brother Hayden, Brother Alexander Procter was the favored candidate.

"In the month of August, during the same year, I performed a journey to Tayes Valley, Virginia, to see my aged mother. She had dwelt 'in these low grounds, where sorrows grow,' her 'three-score years and ten,' was in bad health and feeble. I preached the gospel to *her* and other Baptists, who bore a cordial testimony to the evangelical character of my discourses.

"I first preached there in 1828, and 'the new doctrine,' as it was erroneously styled, created almost as much excitement as in the days of the apostles, by whom it was first clearly and fully proclaimed.

"The Baptist Association, connected with this portion of Western Virginia, was in session during my visit, and at their request I preached to them.

"My mother asked me what she should do. 'My mind and heart,' she said, 'are with you; but you have no congregation in this part of the country. If you had, I would gladly unite myself with them.' I told her to do as her judgment and conscience dictated—rather discouraging the idea of

separating herself, so near the close of life, from those with whom she had so long been agreeably associated.

"Upon a thorough review of her case, I think, now, that I grievously erred. The proper course for me to have advised, and her to have adopted, would have been, at once and forever, to abandon an unauthorized and God-condemned human organization, different from, and inconsistent with the one Divine church-organization, the history of which we find in the New Testament; and to have resolved herself into simple membership in that church.

"Pure and elevated as her character was, such an example upon her part would, when her head lay low in the dust, have spoken volumes in favor of 'the good way' to future generations."

CHAPTER XVIII.

He preaches in St. Louis—Removes thither—Accompanies Brother Campbell to Columbia—They preach—Brother McChesney—First Convert in New Orleans—Her name—Who baptized her.

"IN January, 1845, I traveled to St. Louis, a distance of one hundred and fifty miles, in very cold weather, and preached to a few 'Christians' and other hearers, in the third story of a dark house, at the corner of Vine and Third streets. I then returned home and prepared to remove thither, which I accomplished in the month of March.

"We continued to occupy the same place of worship until we leased a small house at the corner of Sixth Street and Franklin Avenue, which the Northern Methodists had used for the same purpose. This year we had a number of additions. I baptized them in Choteau's Pond, then in the western part of the city.

"During the summer I made two preaching tours up the Missouri. The one terminated at Lexington, Lafayette County, the other in Franklin County. Early in the fall I visited St. Francis County, in the south-eastern part of the State. In October I accompanied Brother A. Campbell from St. Louis to Columbia, Boone County, to hold a meeting. We both preached, on Lord's day, to very large and attentive congregations. The house could not contain the people. Brother Campbell visited Missouri for the purpose of raising funds for Bethany College, and succeeded.

"My step-son having died, I took a journey to Kentucky to look after his estate, which now, by the laws of both God and man, became the inheritance of his half-brother and sisters, the children of his mother by me. On my route I had the pleasure of traveling with Brother John Rogers, from St. Louis, who has lately 'died the death of the righteous.'

"Subsequently to my return from Kentucky, in December, I lay at the point of death nearly all the remainder of the winter. After the restoration of my health, I still continued to reside in St. Louis, preaching for our brotherhood and edu-

cating my children, until the month of September following, when I returned with my family to Palmyra, which has been our home ever since.

"Later in the fall I took a tour through the southern portion of Kentucky and Tennessee, preaching in Hopkinsville, Clarksville, Nashville, Cadiz, Paris, Paducah, and other places, making many converts. At Paris, alone, thirty confessed our Saviour, and were baptized.

"Three months of my life were thus laborously occupied. B. F. Hall, Jesse B. Ferguson, H. T. Anderson, and John R. McCall were, a portion of the time, associated with me. In the month of December I passed a very cold night on a wharf-boat, at Cairo, Illinois, where I contracted a cold from which I have never recovered.

"About the first of April, 1847, I took my daughters, Mary E. and Margaret Creath, to the Female Seminary at Monticello, Illinois. Thence I proceeded to St. Louis, and then to New Orleans. There I enjoyed the pleasure of becoming acquainted with Brother McChesney, the Lutheran minister who was converted to the pure, primitive, Christian Faith by hearing the Campbell and Rice Debate, at Lexington, Ky., in 1843. He was on

his way from Cuba, to which he had, in vain, resorted for health. He died shortly afterward at Cincinnati, Ohio. As a preacher, and as a man, he was universally esteemed and beloved.

"The first time I preached in New Orleans, I made one convert. Her name was Sophia Summers. She was baptized by Brother Prewitt, of Fayette, Howard County, Mo. Leaving New Orleans, I proceeded to Cheneyville, on Red River. There I met Brother Banks Marshall and his noble wife, whom I had baptized at Woodville, Miss., in 1827. Josiah Scott, the nephew of Gov. Scott of Mississippi, whose wife I baptized at the same time, was also there with Mr. Scott's mother, and a number of other 'Disciples' who had removed from Mississipi to that portion of Louisiana. I preached, of course, the ancient gospel to them. About a dozen believed it, felt its power, and obeyed.

"The next point, in my route, was Alexandria, where I renewed my acquaintance with James Brice, one of my fellow-students at College, in Washington City, during the years 1822 and 23.

I then revisited Mayor Johnson's, my old home, near Woodville, Miss., and preached to him and his servants. His wife, since our first acquaintance,

had taken up her permanent abode in one of the towns or 'cities of the dead.'

"*He* lived and died in theory a Calvinistic Baptist, expecting God to do for him what he should have done for himself. Believing, repenting, obeying, are the works of the creature. Pardoning, adopting, sealing, upholding, and eternally saving, are the works of Another.

"He was a noble-hearted man. It is the more to be lamented that he most probably lost his eternal all by waiting God's time to accept the offer of mercy, which, had he been properly instructed, he would have learned was always the present moment.

"After preaching at different points in Wilkinson County, I proceeded to Jackson, the capital of the State, making my homes while there at the house of Gen. Clark and that of his son-in-law, Brother Boddie, two of the best men I have ever been acquainted with. Brother Clark had been, like me, a Calvinistic Baptist preacher.

"I continued my labors in that section of the country until near the last of June. I then returned to my home in Palmyra. I arrived on the fourth of July. It was also Lord's day. And

while my wife and children were at the sanctuary of the Most High, commemorating a vastly more important deliverance than that connected with the former epoch, our smoke-house took fire, and all our provisions were consumed. And but for the extraordinary exertions of Col. Parker Dudley and other kind neighbors, my dwelling-house and furniture and library would all have been reduced to ashes."

CHAPTER XIX.

Elder Jacob Creath, sen., visits Missouri—His preaching is acceptable—Elder Jacob Creath, jr., publishes a book against Episcopalianism.

"IN the year 1847, my much venerated and beloved Uncle Jacob Creath visited Missouri. Although he was more than seventy years of age, his preaching was highly acceptable to our brotherhood in general, and to his numerous personal friends in particular. Many of them had known and loved him from the earliest period of their being

"In the autumn of this year, I revisited the southern part of Kentucky, preaching at Hopkinsville, Lafayette, Cadiz, and other places on the Cumberland River.

"During the year 1848, I preached to our congregations in Palmyra and the surrounding country. I also visited Indiana and Kentucky, and

preached at New Albany, Louisville, Shelbyville, and other places.

"This year I wrote a book of twenty-four pages, entitled 'A Blow at the Root of Episcopalianism.' It was in reply to a small book published in Palmyra, by the President of St. Paul's College. In his production he endeavored to prove that, without ordination from the Episcopal Church, no Protestant clergyman had a right to preach or administer the sacraments.

"In my reply, I endeavored to render the fact very conspicuous that no such institution as 'the Episcopal Church' was spoken of in the New Testament; that it was the offspring of corruptions, which had been accumulating for ages after the One Church of the Living God was organized. Even then, it was not known by that name. *Our* Episcopal Church originated in the reign of Henry the Eighth, and became fully developed in that of his successors.

"He, becoming disgusted with his Roman Catholic wife, Catherine of Arragon, whose beauty had faded, and whose health was imperfect, applied to the Pope of Rome, to whom he and his kingdom were in subjection, for a dispensation to divorce

her. The ground on which he based his petition was, that she was his brother's widow. The real reason, however, was that he might elevate to his throne and bed a beautiful Protestant lady, named Anne Boleyn, by whose charms he had become perfectly captivated.

"His un-Holiness trifled with him. He applied to the universities. They decided in his favor. He married the object of his affections, renounced his allegiance to the Pope, and had himself constituted Head of the English Church. Both before and after this event, he was a Romanist, having gained the title of 'Defender of the Faith'—since worn by the kings and queens of Great Britain—by a work written against Martin Luther, in defense of the monstrous dogma of Transubstantiation.

"Had his son and successor, Edward, lived, he would have pushed forward the Reformation; but he soon died, and gave place to his sister—the Bloody Queen Mary—a most violent Roman Catholic. Fortunately for the world, her career was brief, and her position was immediately occupied by the 'Good Queen Bess,' as she was familiarly styled—in honor of whom one of our States is

named Virginia — the murderess of Scotland's queen, and one of the most jealous, proud, envious, malicious, revengeful, vain, and deceitful human beings that ever played a part on this world's wide stage. She deemed it her interest to place herself at the head of the Protestant party of Europe, yet was a bigoted Roman Catholic, and opposed the progress of religious reform. James, the Sixth of Scotland, and First of England, offended by the rudeness of the Scottish Presbyterian clergy, and delighted with the polish and adulation of the English bishops, soon adopted his celebrated maxim of 'No bishop, no king;' and threw himself in the way of farther reformation. Charles the First was a savage high-church fanatic. Charles the Second, after living a very wicked life, died in the Roman Catholic faith. James the Second was a devotee of the same religion. There were, during all these reigns, good men in England, who would have delighted to reduce every thing connected with God's worship to the Bible standard, but they were not permitted by their regal masters and mistresses to do so. Hence I regarded ordination by the English Church of but little more value than though it was derived from

the 'woman sitting upon' the 'scarlet-colored beast, full of names of blasphemy,' 'the mother of harlots and abominations of the earth, drunken with the blood of the saints, and with the blood of the martyrs of Jesus.' Indeed, Episcopalians themselves profess to obtain their ordaining 'grace' through that very channel."

CHAPTER XX.

He visits Iowa—People on the Desmoines River drunken, profane, blackguard — Visits St. Paul—Is the first man who ever preached the Primitive Gospel there—Great Meeting at Monmouth, Illinois—Parting Scene with his Mother.

"IN April and May, 1849, I made a tour to Keokuk, and thence, up the Desmoines River, to Eddyville. I preached at the latter place, and organized a church. There were a number of locks and dams on that river. While passing the Lord's day at one of these locks, the captain of a boat proposed to me, and those with me, that we should go on board, and help him to pull through. I replied, that he had made a proposition to us, and that I now had one to make to him. 'Call in your crew,' I continued, 'and let me preach to you and them. Rest the remainder of the day, and on to-morrow all of us will help you.' He declined the arrangement, say-

ing 'he had no time to wait.' I then observed that I had lived fifty years without performing ordinary labor on the Lord's day, and I never yet had heard of any thing being in the end made by it. He pursued his own course, however, as is usual in such cases, ran his boat on a 'snag,' and, in getting her repaired, lost both time and money.

"After preaching at other towns on that river, I returned to Keokuk, and ascended the Mississippi River to St. Paul. I am the first man that ever preached the primitive gospel in that new region, as well as the first that ever proclaimed it in 'Old Virginia.' I will do the people on the Desmoines River, in 1849, the justice to say, that they were the most drunken, profane, blackguard, and otherwise morally degraded population that previous to that time I had ever met with.

"In the fall of this same year, I conducted a protracted meeting at Monmouth, Illinois. Our services continued for three weeks, and resulted in seventy-five additions. The services were noiseless and solemn. The conversions were effected, not through boisterous appeals to the animal nature of man, but through the power of God's word,

addressed to their understanding, conscience, and heart.

"I never saw so great a change produced in any community in twenty-one days. In this instance Isaiah's prediction, with reference to the influence of gospel preachers, was remarkably verified: 'The wilderness and the solitary place,' says he, 'shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice, even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon. They shall see the glory of the Lord, and the excellency of our God.'

"The people flocked to the meeting from the whole surrounding country; and there seemed to be no limit to the number of buggies, wagons, carriages, carts, and horses. This is one of three meetings, the recollection of which I shall fondly cherish through life. The other two were those in Versailles and Madison, conducted with the assistance of Brother John T. Johnson, one of the loveliest of men.

"My labors, during the year 1850, were bestowed upon Palmyra, New London, Frankfort, Houston, Lagrange, Canton, and Monticello. Of the year

1851, I spent January and February preaching at Palmyra. On the twenty-eighth of the latter month, I started on a tour to Kentucky, accompanied by my oldest daughter, Mary. During my absence from home, I preached in Kentucky, Ohio, Indiana, and Western Virginia. I also visited my mother. She was in her seventy-seventh year, and infirm. It seemed to be understood between us, that we would never meet again, until we had crossed the stormy gulf, on this side of 'the shining shore.' We were both sustained, however, by the priceless hope that—

> "'Then on a green and flowery mount,
> Our weary souls would sit,
> And, with transporting joy, recount
> The labors of our feet.'

That then,

> "'No vain discourse would fill our tongue,
> No trifles vex our ear;'

but that—

> "'Infinite grace would be our song,
> And God rejoice to hear.'

"I shall never forget our parting scene. As, with her withered arms, she folded me to her

heart, while the tears flowed down her furrowed cheeks, she kissed me, and exclaimed: 'The Lord bless you, my son Jacob! You have been a good son to me! If I never meet you on this earth again, I hope to meet you in the resurrection of the just!'"

CHAPTER XXI.

Marriage of his daughter Mary—Ungentlemanly conduct of three young men at Clinton, Hinds County, Mississippi—A mere pittance for a large amount of labor and exposure, in severe weather, in Monroe County, Missouri—Visits Quincy with Brother Campbell.

"I SPENT the following summer, laboring as an evangelist, in Lewis and Scotland counties, Mo. While there, I had a severe attack of congestive chills. Dr. Craven, who was afterward murdered at Fairmount, was my physician.

"On the fifteenth of September I started on another tour, to Kentucky, Mississippi, and Alabama. In Alabama I spoke at Marion Town, Old Town, Oak Grove, Greensborough, Easton, Clinton, Selma, and Montgomery.

"April 7, 1852, my daughter Mary was united in marriage to William A. Corbin. The wedding

took place at the house of Sister Graham, the widow of Alexander Graham, Esq. The ceremony was performed by Pinkney O. Lawson, the grandson of David Lawson, of North Carolina. I do earnestly invoke the special benediction of God upon Sister Graham, for her peculiar kindness to me and my beloved child, amid these affecting scenes.

"About the last of September, I spoke one night at a little place, in Hinds County, Miss., called Clinton. Three young men, whose names were George Thomas, Duke Ricks, and Foster Jones, behaved improperly. I rebuked them, as is my custom under such circumstances. After the meeting they attacked me, and would have killed me but for the interposition of others. When will young men learn that becoming deportment in the house of God is indispensable to the character of a gentleman?

"The remainder of this year I labored at Columbus and Holly Springs, Miss., Little Rock, Ark., and Paducah, Ky. At Paducah I held a debate with a Baptist preacher named Ford, on the threadbare theme of 'Justification by faith alone.' I also visited Nashville, Tenn., and preached amid

the difficulties connected with the defection of Jesse B. Ferguson.

"In the spring of 1853 I returned home, and passed the summer preaching at Palmyra, Hannibal, Shelbyville, Houston, and other accessible places. In the month of September I attended a meeting at Canton, Mo., with Brother James Shannon, President of our State University at Columbia. Then and there we laid the corner-stone of Christian University, each of us delivering an oration on the occasion.

"In October I conducted a meeting at Linneus, Mo., at which I baptized about ten persons. Thence I journeyed to Brunswick, Chariton County; Fayette, Howard County; and Columbia, Boone County; laboring protractedly at each of these places. I also included Paris, Monroe County, in my homeward route.

"In November I visited Mill Creek Church, in Adams County, Ill., where I met Brother A. Campbell, whom I accompanied to Quincy. On Saturday morning he preached there on the first chapter of Hebrews, and on Lord's day morning, on Matthew xvi. 16: 'Thou art the Christ.' At night I spoke on the Commission, from Matthew

xxviii. 19 and 20. The remainder of the year I employed in holding meetings at Lima, Perry, Pittsfield, and Barry, Ill. At Barry I took fifty-five confessions.

"In January, 1854, I held several protracted meetings in Monroe County, Mo., in extremely cold weather. I realized but a pittance in return for my toil and exposure. Even that little was important, however, in preserving my family from absolute starvation.

"In the early portion of the spring, my labors were devoted to Palmyra, with the adjacent neighborhoods; and, during the month of May, to Quincy, Bloomington, Walnut Grove, and Chicago, Ill. In June and July I conducted meetings at Canton, Monticello, Newark, Columbia, Rockport, Ashland, and Fayette, Mo. At Ashland we had over thirty converts.

"In August, D. P. Henderson, James Shannon, and I held a meeting at Middle Grove, Monroe County, Mo., at which we had fifty-five additions. In October we visited the Paris and Union churches, and labored with some success."

CHAPTER XXII.

Becomes Agent for the Bible Revison Association—Liberality of the "Border Ruffians"—Yankee Supper at Barry—Exciting Adventure at Louisville, Kentucky—Meets Brothers Campbell and Pendleton at Memphis—Phrenological Chart.

"IN April, 1855, I attended a meeting of the Bible Revision Association in St. Louis. *My* agency, in connection with it, commenced then and continued for six years. This position, which was truly a God-send to me, was procured for me by Judge Crump, of Louisville, Kentucky, who subsequently removed to Hannibal, Missouri, and died there. He was a genuine Christian gentleman. His death was a misfortune to the church and to the world.

"During the remainder of April and May I visited Lagrange, Canton, Alexandria, Memphis, Fairmount, and Monticello, Missouri; also Keokuk, Fort Madison, Burlington, Columbus, Richland,

Bloomington, and Drakesville, Iowa, making speeches on the subject of Bible Revision. During the summer I prosecuted the same work at Palmyra, Shelbyville, Bloomington, Linneus, Trenton, Chillicothe, Gallatin, Bethany, Savannah, Gentryville, St. Joseph, De Kalb, Weston, Platte City, Cambden Point, Liberty, Richmond, Carrollton, and Brunswick, Missouri.

"At the house of Dr. Edwin Price, a brother of General Sterling Price, and a relative of my first wife, I was attacked with rheumatism, fever, and diarrhea. Through the skill of the doctor, and the unremitting attentions of his kind family, I recovered. I then started home, accompanied by Brother T. P. Haley, but the fatigue of traveling, under a burning July sun, in my debilitated condition, brought on a relapse, which came near proving fatal to me. At the expiration of about two weeks the brethren at Paris sent for me. As soon as I became convalescent my kind wife came up, and took me home.

"As soon as I regained my strength, I visited Huntsville, Glasgow, Fayette, Lexington, Dover, Wellington, Independence, Harrisonville, Georgetown, Warsaw, and Springfield, Missouri, and Fay-

etteville, Arkansas. I returned home by the way of Jefferson City, Fulton, New Bloomfield, Mexico, and Boonville.

"While at Jefferson City, I enjoyed the privilege of presenting the grand theme of Revison to our Legislature. I reached home on the sixth of December.

"This year I was very successful, having raised, mostly among the 'Border Ruffians,' as we Missourians were *respectfully* designated, the sum of between twelve and thirteen thousand dollars in gold or its equivalent. I need not add that my labors were highly appreciated and complimented, both by the leaders of the Revision movement and other distinguished parties.

"On the twenty-second day of January, 1856, at the request of Brother Edmunds, corresponding secretary of the Revision organization, I started on a journey to Louisville, Kentucky. In company with six or eight other passengers, I crossed the Mississippi at Hannibal, on the ice, in a stage-coach. The atmosphere was intensely cold. It was ten o'clock at night before we reached Barry. There I enjoyed the unspeakable pleasure of eating a regular Yankee supper, which means, no

hot coffee, no warm savory meat, cold light bread, tea made upon the homeopathic principle of a small teaspoonful to a gallon of water, and that not boiling, for fear of exhausting the virtue of the plant at one meal; a very little butter, and a great abundance of cold apple sauce.

"I crossed the Illinois and Ohio rivers also upon the ice. I arrived at Louisville late in the afternoon, wearied, and cold, and hungry. I had my baggage put down at the door of a house recommended to me as a home by Brother Crump. The female portion of the household refused to receive me; the 'omnibus' that conveyed me thither was gone; my trunk was so large and heavy that, without assistance, I could not remove it, and I could not well leave it unprotected on the public street until I could go and procure a conveyance. I continued in this pleasurable dilemma, I suppose, for half an hour, when a Dutch dirt-cart, coming along, enjoyed the honor of relieving me from my embarrassment, by carrying my valuables to the office of Brother Edmunds, by whom I was received and entertained with the utmost cordiality.

"Next day being Lord's day, and the pleasure

of conducting public worship devolving on me, I allowed the incident of the preceding evening to suggest my theme; which was: 'The Day of Judgment,' as described by Him who will preside on that pre-eminently grand occasion, in the twenty-fifth chapter of the gospel according to Matthew. Among other expressions found in this impressive delineation are these: 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and you gave me meat: I was thirsty, and you gave me drink: I was a stranger, and you took me in; naked, and you clothed me: I was sick, and you visited me: I was in prison, and you came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me.'

"These facts will constitute a moral demon-

stration, satisfactory to the intelligent universe, that they were his sincere friends, and worthy of his approbation. 'If we love one another, God dwelleth in us; and his love is perfected in us.' 'By this we know that we have passed from death to life, because we love the brethren.' My intended landlady was present, but I never afterward learned how she enjoyed her intellectual repast.

"I passed the following winter in Kentucky, Alabama, Mississippi, Louisiana, and Tennessee. Next summer and fall I visited Kentucky and Indiana, and traveled extensively in Missouri, delivering lectures in Ralls, Pike, Lincoln, Montgomery, Audrain, Monroe, Lewis, Scotland, and Schuyler counties; also at St. Genevieve, Cape Girardeau, Jackson, St. Francisville, Farmington, and St. Louis. The succeeding winter I prosecuted the same good work, in the southern portion of Kentucky, in Tennessee, Georgia, Alabama, Mississippi, and Louisiana.

"In 1858, I made three tours through Kentucky and Tennessee; directing special attention to Russelville, Bowling Green, Nashville, Murfreesborough, Shelbyville, Lewisburg, Lynnville, Franklin, and

Columbus. June, July, and August I spent in the counties bordering on the Missouri River, and south of the Osage River, not overlooking Fayetteville and the country lying on White River, Arkansas.

"January and February, 1859, I lectured on Revision in Ralls, Marion, Pike, Lincoln, Montgomery, and Macon counties, Missouri. March, April, and a part of May, I devoted to the same work in Tennessee, Arkansas, and Louisiana.

"On my return-route I met Brother A. Campbell and his lady, and Brother Pendleton, at the Gayosa Hotel, Memphis, Tennessee. As Brother Pendleton conducted me into the room where Brother Campbell was, he remarked to him: 'Do you know this man?' Raising his still expressive blue eyes, and looking fixedly at me, he replied: 'That is my old fellow-servant, Brother Creath!' We both preached that day in Memphis. Bishop Oty, of Episcopal renown, was present, and, after 'service,' invited us to dine with him. Having a previous engagement, however, we were under the necessity of declining the proffered honor and pleasure.

"During my stay at Memphis, I obtained from

Professor O. S. Fowler, of New York city, the following chart:

"'Phrenological chart of Mr. Jacob Creath, given at Memphis, Tennessee, by O. S. Fowler, Professor of Phrenology, May 20, 1859.

"'W. GILES, *Reporter.*

"'Strength, power, efficiency, go-ahead, and the utmost indomitability, is your predominant trait, and is remarkable. You inherit it from your father, whom you resemble; and are adapted to carry on some great undertaking requiring the utmost perseverance; and have made your mark on the intellect of the community where you reside, partly because of your strong, active sense; more because of your tremendous energy of character.

"'You have extraordinary lungs, great muscles, a splendidly-balanced constitution, and have a world of vitality; can go through Herculean labors, and have not a lazy bone in your body. You are excitable a little, though not much; rarely ever let your feelings get the better of your judgment.

"'You have not any thing like as much culture, in proportion, as you have natural talents. You have excellent digestion, but have over-eaten

all your life. You have extraordinary breathing power, and hardly know what fatigue is, and must be out of doors most of the time. You have an organism more favorable to judgment than brilliancy.

"'You are a *ladies'-man*, almost worship the sex, and appreciate female beauty. You should marry a wife who was dependent, not obstinate, for you could never tolerate an obstinate woman.

"'You have one of the best wives that ever was, because you know how to select a woman, and because you would live well with any woman; and would so live with a poor woman as to make her a good wife, even if poor; and your wife would lay down her life for you. You are thoroughly sexed, are pre-eminently manly, and have a high, noble bearing.

"'You have very strong love for children, especially daughters, literally doting on them as if they were angels. You are devotedly attached to home, are one of the most indulgent of husbands and parents, are a true, warm, generous friend, and have a warmer heart than often comes under my hands. You are a true patriot; are wanting in continuity; are able to attend to a great

diversity of business in short order and without mistake.

"'You have great fortitude to bear up under disease, and will not allow yourself to be sick, and will not give up.

"'You never quarrel with others, but stand your ground like a man. You are determined to conquer, but never punish a fallen foe. You have an excellent appetite; go in for the plain and substantial; can make money, but it must be in a large way.

"'You can never dabble. You are perfectly candid, never act in a cunning way to attain your end; but always straightforward and correct. You are barely cautious enough to prevent improper action.

"'You are not particular as to what people say about you; pursue an independent course; do as you please, and let people say what they like. You are most uncompromising when your mind is once made up, yet are judicious in making it up. You are rather conservative. You are a true worshiper of the Deity, but always under your own vine and fig-tree; skeptical, and never admit any thing unless proved to a demonstration. You

ought to be a judge. You are a true philanthropist; are generous; too kind for your own good Don't let your friends put their hands too deep into your pockets; and don't indorse, unless you are willing to lose. Don't confide too much in friends. Learn to say no. I would not wonder if you have lost half you have made. So turn a corner.

"'You are better informed than one in a thousand with your means of knowledge. You have a poor memory as regards names and dates, but good at recollecting countenances, facts, and ideas. You ought to be a speaker, not because you have so great a flow of words, but because you say impressively what you say at all.

"'You have a wonderfully accurate eye to judge of bulk and proportion, and can not tolerate architectural disproportion. You never lose your way in city or country.

"'Your forte lies in the adoption of ways and means to ends, in originality, forethought, contrivance, and penetration. You lack the agreeable; you pass no compliments, not enough; but read a man right through the first time, and are happy in what you say; it just hits the nail on the head.

Your criticisms are remarkable. You illustrate well.

"'The fact is, sir, you are, by nature, a great man; and need only circumstances to make you a great man. And you, certainly, are one of the best men I ever examined, and are universally beloved.'"

CHAPTER XXIII.

A Blessing pronounced on the Masonic Fraternity—Ten Innocent Men murdered at Palmyra, Marion County, Missouri—Affecting Interview with them before their Execution.

"I SPENT June, July, and August lecturing in Shelby, Macon, Chariton, Ray, Clay, Clinton, De Kalb, Andrew, Oregon, Platte, Jackson, Lafayette, Saline, and Howard counties, Missouri. The months of September and October I devoted to the south-western portion of the State.

"On the tenth of November, I left home for Alabama; and passed the winter and a part of the following spring in the northern portion of the State, and in Georgia, Mississippi, Tennessee, and Arkansas; especially the country lying on White, Black, and St. Peter's rivers.

"The most of 1860 I employed in visiting Knox, Marion, Adair, Gentry, Mercer, Lynn,

Atchison, and Oregon counties, Missouri; also Savannah, St. Joseph, Weston, Platte City, and Liberty. In the fall I revisited the counties lying on the Missouri River. Thence I journeyed to Fayetteville, Arkansas.

"It was with great difficulty that I made my way back from Arkansas in December. I could not have done so, but for the assistance afforded me by my Masonic brethren. They furnished me with a carriage and driver, and money enough to pay my expenses to St. Louis. God bless the Masons! Masonry, during our late war, saved thousands of lives and millions of property! During that whole dreadful period, its obligations were universally respected.

"During my sojourn in Fayetteville the brethren told me 'they understood the subject of Revision, and wished me to *preach* to them.' I complied with their request, and selected Paul's conversion as my theme. As I finished what I had to say on the subject, I called upon Brother Baxter to 'conclude.'

"He was the successor of Brother Graham, as president of their literary institution. When he arose, he observed: 'I never heard such a dis-

course before, nor did you! I have heard all the great Lights of this Reformation: Alexander Campbell, Walter Scott, and others: but such an oration on the subject of Christianity, I have never before listened to!' The congregation also seemed overwhelmed.

"I paid at least six visits to this place between 1855 and 1860. In looking over an old newspaper, I find one of them thus spoken of: 'Elder Jacob Creath lately held a meeting in this place, in "The Disciples'" church, which has resulted in sixty additions to that body.'

"I have kept no record of the number of persons that I have baptized, at different times and places. I have done all the good I could in the world, leaving my reputation, as regards success, to the care of Him 'who careth for us.'

"With the view of recruiting my wasted strength, I passed the winter of 1861 at home. During the month of May, I preached and lectured in Marion, Lewis, Scotland, Shelby, and Knox counties.

"About the last of July, I visited, for the same purpose, Chillicothe, Trenton, Mercer, Plattsburg, Irvin's, Colley, Union, and New Market.

"At the close of these six years of toil, privation,

and conflict, which I would not undergo again for the whole State of Missouri, the Bible Union at New York, and the Revision Association of Louisville, Kentucky, extended to me their unqualified approbation.

"On the eighteenth of September, Andrew Allsman, an unworthy member of the Christian congregation at Palmyra, was taken from his home by Porter, a Confederate general, and put to death. General McNiel, who commanded the Federal troops in that part of Missouri, decided that ten innocent men should die for him. Their names were Thomas A. Sidener, John T. McPheeters, Thomas Houston, Willis J. Baker, Herbert Hudson, F. M. Lear, Morgan Dixler, Eleazar Lake, John M. Wade, and Hiram Smith.

"In the hour of their trouble they sent for me. As soon as I commenced speaking to them, they began to weep. I quoted all the passages of Scripture that I could think of, that were peculiarly applicable to their condition; and exhorted them not to lose a moment of their precious time, but to throw their whole mind and heart at once into the all-important work of preparing to meet their God.

"I directed their attention especially to the acknowledgment of their offenses, and the forgiveness of their enemies. All of them agreed to do so but the old man named Willis J. Baker. He said 'they were about to be put to death unjustly. In his heart he could not forgive his murderers, and he would not profess it with his mouth.'

"Two of the men appeared to be about fifty years of age, and seemed indifferent to their fate. One of them was a Baptist. He said 'he was innocent of any connection whatever with Allsman's death; but that he forgave his murderers and all who had ever wronged him; that he had made his peace with God, and died in peace with all mankind; that he was prepared for death, and therefore not afraid to die.'

"Lieutenant Sidener attracted my attention by his profuse weeping. I addressed him, but he could not speak. He was in the bloom of life, tall and handsome. He occupied the position of lieutenant in the Confederate service, and, though young, was a high-toned gentleman. He was engaged to be married to a lovely young lady in Ralls County, Missouri.

"When he found that he had to die, he dressed himself in his splendid wedding suit of black broadcloth, with white satin vest, determined that if he could not be married in it, he would be murdered and buried in it. When he was shot to death, he fell toward those who killed him; a small hole, fringed with red, in his white vest, opposite his heart, showing where death had entered.

"When at the jail before they were executed, one of the men threw his arms around my neck, screamed aloud, and trembled like an aspen leaf, when he spoke of not being allowed to bid his father and mother, or even his wife and children farewell!

"The young men were all overwhelmed with sorrow in view of their untimely doom. For myself, when I fully realized their dreadful position, my whole frame was convulsed with grief, tears flowed down my cheeks, and with the most intense interest I cried to God to have mercy upon them. In a few hours they were ushered into eternity."

CHAPTER XXIV.

Swearing by the name Creath—The gabble of an everlasting talker suddenly arrested—Heel religion—A new and effectual method of preserving order in public worship.

DURING the continuance of our terrible civil war, I could not move about so freely in the discharge of my ministerial duties as formerly. Consequently, this portion of my history is more barren of interesting incident than that which preceded it. I will endeavor to make amends for this deficiency by introducing some occurrences, without much regard to chronology, which, amid the stirring scenes of my life, afforded some little amusement, at the time, both to myself and others.

In March, A. D. 1839, I was crossing Kentucky river in a ferry-boat, drawn backwards and forwards by a rope fastened on both sides of the stream. The current was rapid, and the rope

was covered with ice, so that the ferry-man found it difficult to control the boat as he desired. Perplexed and irritated, he swore "by Creath!" Advancing toward him, I remarked, "By what authority, sir, do you take my name in vain?" In some confusion he replied, "I beg your pardon, sir; I did not know that your name was Creath! It is a common saying in our part of the country." Of course I forgave him, and we parted friends.

On another occasion, while "spending the day" with some friends in Mexico, Audrain Co., Missouri, I was very much annoyed by the everlasting "gabble" of an old brother, who enjoyed the somewhat unenviable reputation of not knowing when to cease talking, after he had fully commenced. As I desire to be held up to the admiration of posterity as a model of politeness, will you excuse me, kind reader, if I inform you how I brought his conversation to an abrupt termination? "Breaking in" through the storm of his words, I observed, "Brother ———, do you think I have any sense?" "Oh, yes, brother Creath," he replied, "I have always considered you a very sensible man!" "Well, brother ———," I con-

tinued, "how do you think I got what little sense I have?" "Indeed, brother Creath," says he, "I do not know." "Would you like to be informed?" I added. "Certainly, certainly, I would." "Well, sir, it was by keeping my mouth shut, and listening, when other people were talking, who had more sense than I had." There was an Irishman present, who, the moment he heard my reply, rushed out into the yard, threw himself down on his back in the grass, and, amid peals of laughter, exclaimed: "Old fellow, you have got it now! You have got it now! You have long needed it, but it has come at last!"

Traveling once in Tennessee, to a place named "Beech Grove," for the purpose of lecturing on "Bible revision," I had just passed "a camp ground," near the residence of James K. Polk's father, when I met an old negro, driving an ox-wagon. Accosting him respectfully, I inquired the way to Beech Grove, which he told me very accurately. Pointing to the camp ground and feigning ignorance, I asked him what it was. "Dat, massa, is de old camp-ground, Lockridge's camp-ground." "What do the people *do* there, uncle?" "De white folks, massa, gets 'eligion

dar in August, and dances it away in de winter. Again, dey gets 'eligion same time next year, and dances it away Christmas and New Years." "What kind of religion do you call that, uncle, that comes and goes with the seasons?" "De 'eligion, massa, is in de heels!" "What kind of religion have they at Beech Grove?" "Dat is de know-nophing Campbellite 'eligion." "Where did they get it?" "De white folks, massa, brings it from Nashville." I laughed heartily, after we parted, at old Sambo's contribution to ecclesiastical history. I had heard of "head-religion," and "heart-religion," but this was the first time I had ever heard of "heel-religion."

In the spring of 1862, while our late war was raging, I visited Louisiana, Missouri, for the purpose of preaching. But I was told, both when on the way, and after my arrival, that the soldiers would not permit me to do so, that others had tried and utterly failed. "How," I inquired, "will they prevent it?" "They will collect around the doors, and inside the house, in such numbers, and make so much noise, that any thing like devotion will be out of the question." The first night I made the experiment, but was unsuccessful. I then

sent to their commander, Major Jacoby, to ascertain if "it was his pleasure that I, an American citizen and a preacher, should be treated in such a manner? If it was, I would say nothing, but go quietly home; but that, if it was not, I hoped he would protect me."

Next night, as I was going up the aisle, toward the pulpit, I met a tall, handsome young officer, who thus accosted me: "Are you the gentleman who is to preach here to-night?" I replied that I was. He added, "I was sent here by my commander to know what you wish done." "All I desire," I responded, "is that the soldiers will not be permitted to disturb me when preaching." "Well, sir," says he, "they shall not. How many," he continued, "do you wish to come into the house?" "As many as it will hold," I answered. I saw him no more, but when the worship began I observed a sentinel with gun and bayonet, standing before each door, inside. Presently a soldier walked up to one of them, and whispered. The sentinel then pointed with his bayonet to a vacant spot on the floor. *That* the man at once occupied, and sat there, without moving, until the "service" was ended. No

other attempt was made by any one to come in or go out until the benediction was pronounced. The Major's order, I understand, was, that if any one did so, he should be thrust through.

CHAPTER XXV.

Important items connected with public worship—Interesting incident in the life of Lyman Beecher, D.D.

IN connection with these trifles, indulgent reader, exercise forbearance toward a man whose head is covered with the frosts of many winters, and who has been a public proclaimer of the gospel for more than fifty years, while he makes some suggestions by which he thinks all should be influenced who participate in the public worship of Jehovah.

First.—They should endeavor to be present when the "service" begins. If the whole congregation at any time should be tardy, the preacher, if punctual, might find himself more destitute, as regards an audience, than even the celebrated Lyman Beecher, D.D., on a noted occasion, for he had *one* hearer. But as this case was some-

what novel, I will narrate it. When a young man, he engaged to meet a Lord's-day appointment for another preacher among the mountains of Vermont. A violent snow-storm occurred on the day appointed, and but one person besides himself was there. Esteeming it a hardship that the poor man should fail to realize the benefit of God's ordinances after all he had encountered to obtain it, and influenced by views of duty, which it is now fashionable to decry as Puritanical, he concluded to go through the whole usual routine of public worship on his account. Reader, would it interest you to learn the result of this whole transaction? Subsequent years rolled by. Mr. Beecher became one of the great men of the earth, and the father of a renowned family. When far advanced in life the tide of his fortune began to ebb. He emigrated from "The East" to Cincinnati, Ohio, for the purpose of presiding over a theological institute, styled "Lane Seminary." On his way thither he tarried for a night at the hotel of an obscure village in Ohio. While there a stranger approached him, and asked if his name was Lyman Beecher, D.D.? He told him it was. "Do you remember," says he, "having, when a

young man, conducted public worship during a snow-storm, among the mountains of Vermont, for the benefit of one person?" "I do indeed," replied the Doctor, "very well, and I have always felt a great desire to know what became of him." "Well, sir," says he, "I am the man. Your sermon was the means of converting me. I became a preacher. My labors have been greatly blessed and my spiritual children are scattered over all this country."

It is not improbable that, notwithstanding all the splendid discourses delivered by Doctor Beecher through subsequent life, to large admiring congregations, he never uttered one that effected so much good as that which he preached to a single hearer. "Sapientibus verbum sat."

But however devout, conscientious and benevolent such conduct may be, there are comparatively few who possess the characteristics requisite to a successful imitation of it. Preachers are "men of like passions" with others, and the most of them are easily discouraged by the apparent want of interest in their ministrations, and delighted with the opportunities of doing good afforded by large congregations, prompt in their attendance, and eager to catch every word that falls from their

lips. Besides, what are usually regarded as mere preliminary exercises in public worship, are, in reality, a most important part of it. In prayer and praise we address the Deity. When we read or hear his word, *he* speaks to us. Whereas preaching is but one man talking to another. What he says may be true or false, useful or pernicious. A large amount of the preaching, even in our day, "darkens" Divine "counsel" "by words without knowledge," changing, for party purposes, the very terms of Heaven's amnesty-proclamation to a lost world!

In the second place, leave your *dogs* at home. Though I have seen many of them at places of worship, I never yet knew one to be converted! If it is right for you to take *your* dog to church, it is right for *every one else* to do so. Just think what a time we would have at meeting if *every one* had his *dog* with him!

In the third place, if convenient, leave your *very small* children at home. But if you have no *perfectly reliable* person, to whose care you can commit them, either stay at home and watch over them yourself, or *take them with you.* They are helpless, innocent, confiding, loving. Intrust not

such jewels to the worthless. Such conduct is cruel. It is not doing to others what, circumstances being reversed, you would wish those others to do to you.

CHAPTER XXVI.

Elder Creath visits Virginia, North Carolina, Tennessee, Indiana and Illinois—Present course of life.

FROM A. D. 1863 to 1872 my ministerial labors have been somewhat irregular. What we in Missouri style "the Iron-clad Oath," which our civil rulers at one time required preachers to take, before they could perform the duties connected with their holy vocation, was one cause of this. Then my health has not been as perfect as it used to be in the days of my youth and the prime of my manhood. And yet, though often *weary in* my work, I have never been *weary of* it. It has been my "*meat* and *drink*." It seems to me that I would have been *drowned* by the huge billows of trouble that, in rapid succession, have rolled over me, but for the delight which I have experienced, from time to time, in

honoring God and doing good by preaching "the everlasting gospel." Hence, through all those years of public and private calamity, I have been at work. Prevented from laboring in Missouri, I visited other States. And in Virginia, North Carolina, Tennessee, Indiana and Illinois many, through my humble exertions, "turned to the Lord." During the year 1868 alone, my "meetings" resulted in a hundred conversions.

My manner of "passing the time" at present is as follows: In summer I rise at 4 o'clock A. M., in winter at 5. I next bathe my face, head and feet in cold water. My wife then rises and dresses. I now read a chapter in "the Bible." My wife reads in the evening. After reading we unite in prayer. We breakfast between 6 and 7 o'clock. After breakfast I walk about a mile to a grove of timber I have consecrated as an "oratory." I then spend fifteen or twenty minutes imploring Divine mercy. And I hereby testify to the present and future generations that *there*, the world shut out, surrounded by the beautiful trees, and flowers, and birds, and other innocent and useful creatures, that comprehend not the object of my mission among them, I have enjoyed sweeter

pleasure in fellowship with Jehovah than this world has ever afforded me. "The world can never give the bliss for which we sigh." There is a place in the human heart which only God can fill.

CHAPTER XXVII.

Parting advice.

MY Christian brethren and sisters will scarcely expect me to wrap my cloak around me and retire forever behind the curtain without manifesting my love for them, by submitting for their consideration a few parting words of advice. And first, I would earnestly recommend to every Christian householder the erection of a "family altar." It exerts a powerful influence in sustaining among them the realization of God's existence, omnipresence, omniscience, omnipotence and boundless goodness. This is "half the battle" in rendering children truthful, upright and devout.

Secondly, we should love each other more. This is the grand test of discipleship on earth. It will be so before "The Great White Throne."

Thirdly.—We should contribute more liberally of our substance to Jehovah. In this way we can place it far beyond the "reach" of burglar, flood or fire. Beware, lest the property which you withhold from the poor, and the support of Divine institutions, become, in the righteous judgment of God, a withering curse to you and yours! You pay a thousand dollars a year, do you, to support Cæsar's government? How much do you annually invest in that of Jesus Christ? "Ten dollars." That is just one hundredth part of what you give to Cæsar!! Is not the inference legitimate, then, that you love the world a hundred fold more than you love the Savior? But though you have been, and still continue, the slave of Mammon, he has thus far failed to fulfill his promises to you. For all along through life he has deluded you with the expectation of happiness in his service, which you have never realized. Your children, expecting fortune when *you* are "*out of the way*," have not been as careful, with reference to their moral deportment, as they would have been if you had been poor, and they had had to depend on their personal worth to "rise in the world." You have "*starved the preachers*" and "*stinted the poor*,"

that your *sons* and *sons-in-law* might have the means of becoming *drunkards, debauchees* and *vagabonds!!!* This is no fancy sketch. Were it proper, names could be given. But, in your disappointment, you console yourselves with the reflection that, though "grievous," it is "working out for" you "a far more exceeding and eternal weight of glory." In this you are most woefully deceived. For the meaning of this sublime oracle is, that "afflictions work out the destiny in question, only for those the grand aim of whose life has not been the attainment of things 'seen and temporal,' but those which are 'unseen and eternal.'"

THE BIOGRAPHY

OF

ELDER JACOB CREATH, Sr.

BY

P. DONAN.

PREFACE.

BELIEVING that a succinct biography of Elder JACOB CREATH, Sr., would be acceptable to many of our old brethren and sisters in Virginia, Kentucky and Missouri, who knew him in his palmiest days, we have appended one to the present edition of our book. As most of the "material" of it was derived from Elder Jacob Creath, Jr., we cheerfully accord to him the honor of being our narrator. EDITOR.

CHAPTER I.

MY uncle, Jacob Creath, Sr., who exerted more influence over my destiny than all other living men, and without a further reference to whose history my own would be incomplete, was born on the 22d of February, A. D. 1777, in the British province of Nova Scotia, six miles from the town of Cumberland. He was the youngest son of Samuel and Susan Creath. They emigrated from the city of Dublin to Nova Scotia, and were residing there at the commencement of our "Revolutionary war." My grandfather at once proclaimed himself a sympathizer with the Americans. In consequence of this he was denounced as a rebel, wounded with the bayonet, dragged as a felon to Halifax, and there imprisoned and fed on mouldy bread and water for seven years. They also confiscated his prop-

erty, consisting of household furniture, sheep and cattle, and five hundred acres of rich bottom land on the St. Lawrence River. A few days after his father's imprisonment my uncle Jacob was born. British soldiers came to their house, now unprotected, for the purpose of driving away their cattle and sheep. My grandmother endeavored to prevent them from doing so. This enraged them. They threw her violently down on the snow, where she lay insensible till sunset, when some kind-hearted French women discovering her, took her to their home and provided for her until her reason, which terror had temporarily overthrown, was restored, and her baby was born. While in the agony of child-birth, "red-coated braves" stood round the bed of this helpless woman, called her a "damned rebel's wife," and, drawing their swords, threatened to "cut off her head!" Her husband was their prisoner at two hundred miles distance; yet, stripping her of all her property, they left her to provide "as best she could" for herself and four little children, one of whom was a new-born babe!! All this I had from her own lips.

CHAPTER II.

AT the expiration of seven sorrowful years her busband was liberated. But at the same time they outlawed him, and allowed him only twenty days to leave British America, or be hung. Taking advantage of this boundless clemency, he fled forever from their tyranny, and pitched his tent in our "Great Commercial Metropolis," the city of New York. Thence he removed to Cherry Valley, in Pennsylvania, and two years afterward to Granville County, North Carolina. There he and his family continued to reside until about the commencement of the present century, when death put an end to his journeyings, toils, conflicts, solicitudes and sorrows. My grandmother then made my father's house her home, until she also disrobed to rest and sleep. This occurred in A. D. 1815. She was eminently

pious. My father baptized her in the seventy-fifth year of her age. At this period of her life it was customary with her, on every Lord's-day, to retire to an adjacent plum-grove, and there to kneel and pray and give thanks to God, until her felicity overflowed in audible expressions of rapture. We, her grandchildren, were "little," but we were acquainted with her movements, and, to some extent, appreciated them. Influenced thereby, partly by curiosity, and partly by religious emotion, we were in the habit, on such occasions, of following her stealthily at a distance, and throwing ourselves flat on the ground, where, without being observed, we could see and hear all that she said and did. On Lord's-day nights she conversed with us about the manner in which we had spent the day, and, if my father was absent, conducted our family worship. Would to God that I could, to a higher degree, imitate her humility, meekness, devotion and love! "*In pace requiescat!*"

CHAPTER III.

MY uncle became a Baptist through the influence of my father, but was baptized by Elder Thomas Bass, at "Grassy-Creek Meeting-house," in Granville County, North Carolina, in February, 1795. The following June he began to preach, and was ordained to "the work of the ministry" by John Poindexter and William Basket, at "The Roundabout Meeting-house," in Louisa County, Virginia, in April, 1798. He married Miss Mildred Carter, of Lancaster County, Virginia, in January, 1799. He then became the pastor of Kingston congregation, in Matthew County, consisting of six hundred members, and at the same time "had charge" of three other congregations. He belonged to the Dover Association, of which Andrew Broaddus and Robert B. Semple were members. In 1803, he emigrated

to Fayette County, Kentucky, and "settling near Town-Fork Meeting-house," assumed, at their request, the pastoral care of the congregation connected with it. He was a member of the Elkhorn Association, when the congregations, who preferred God's word to "human tradition" and "speculation," were expelled from it for so doing. "Campbellism" was the name by which they designated so monstrous a "heresy"!! Sectarians still insist in imposing that name upon us. It "casts dust" in the eyes of the uninformed with reference to the nature of our "Reformation." They can not answer our arguments, but they *can* impart ugly names and pour out limitless abuse. The very unity and intense bitterness of their opposition indicate their appreciation of the resistless power with which the principles that we advocate are operating to the overthrow of their unauthorized and unscriptural organizations!

CHAPTER IV.

THE first time I saw my uncle, after I became a resident of Kentucky, was at "a protracted meeting," conducted by him and Elder Silas M. Noel, in Franklin County. During its progress, the latter held up the New Testament and exclaimed, "If there was a church constituted on that book alone, I would go twenty miles to become a member of it." He, subsequently, became a fierce opponent of the movement based on that sublime principle! I often accompanied my uncle on his preaching tours to Mayslick, Lexington and Louisville. We also labored together at Natchez and Woodville, in the State of Mississippi. From A. D. 1830, when he separated from the Baptists, until his death, he always rejoiced that he had found "the King's highway" to heaven, and delighted in speaking of the simplicity, purity and beauty of "Primitive Christianity." He was preëminently a "lover

of the brethren." His love to brother A. Campbell resembled that of "Jonathan" to "David." It "surpassed the love of women." He regarded him as one of the purest and noblest of men, and entertained the sentiment that to no man, since the days of "Paul," was the world under greater obligations than to him.

On one occasion, he and I were traveling through Clark County, Kentucky, on our way to "a meeting" in Montgomery County. It being midsummer, the fields and woods, as usual in that delightful season of the year, were dressed in their most beautiful robes. As we passed a splendid farm on one side of the road, I jocularly asked him if he would not like to *own* it. He rode some distance without speaking, and then replied: "Cousin, I find it laborious to journey along the road to heaven now. If I had that farm 'strapped' on my back, I'm afraid I would find it still more fatiguing. Besides, I would then be so large that I might not be able to squeeze through 'the strait gate.' And, after all, I would obtain nothing for the trouble of managing and taking care of it but my 'board and clothing,' and *them* I am pretty sure to get anyhow; so that,

on the whole, I believe I would rather not own that farm." I have heard him say "he was glad the Lord would not bring him back to live in this world after He had once taken him from it. He knew what it was, and had no desire to go over life in it a second time. He did not believe he could change it for the better, and he might make it worse. He desired to rest and sleep in the grave until his Master awoke him, to sleep no more." He added, that "he did not fear *death*, but contemplated, with some apprehension, the sufferings he might have to undergo, *before he reached the bank* of the dark, cold river."

CHAPTER V.

THE last time I saw him was in May, 1853, at his own house in Jessamine County, Kentucky. He was then blind. He said that "God had bestowed the use of his eyes on him for a long time, for which he was sincerely thankful," "and" that "having long inculcated patience upon others, he would now endeavor to practice it himself." He possessed an extraordinary memory, accurately remembering every thing that he saw and heard. His "ideality" was of a high order. He was witty, affable, generous, humble, affectionate and confiding. He loved his friends devotedly. His mind was a store-house of interesting narratives and anecdotes, which added greatly to his attractiveness as a companion. His style, as a public speaker, was argumentative, flowery, and pathetic "by turns." His voice was unusually musical. Though loud,

it was full and clear and sweet, like the notes of a deep-toned organ. He was profoundly acquainted with human nature, and understood the art of admirably adapting himself to the varied humors and tastes of mankind. He was "a natural orator," and "had great power over a congregation." Thomas Campbell, the father of Alexander Campbell, said of his defense before the Association from which we were all expelled, that "he had heard the most distinguished speakers of England, Scotland and Ireland, but that Brother Creath's speech was the most masterly and overwhelming piece of eloquence to which he had ever listened." Henry Clay pronounced him "the finest orator that Kentucky had ever produced." He was about five feet ten inches high, had a dark skin, a large mouth, and a keen, expressive, black eye. His countenance was "lively," intelligent, and benevolent. He was an honorable man, and in addition to all the traits of character which have been specified, it may be truly affirmed of him that he was devout, zealous and courageous. Few preachers have ever been so successful in "winning souls" as he. In "the Great Revival" in Kentucky, in 1827, he baptized, and aided in bap-

tizing, fourteen hundred persons. He was instrumental in the conversion of large numbers, before he left Virginia, and in Kentucky, from 1803 to 1827, and from 1827 to 1854.

He named me for himself when I was an infant. But I have always felt, and now feel, that I am utterly unworthy to bear the name of so great and wise and good a man. I hope I shall never fail to realize the many and great obligations that I am under to him, for his uniform and devoted friendship, his lovely example, and his judicious and pious counsels. His death was such as might reasonably have been anticipated from such a life. His last words on earth were, "I am happy!"

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